



ASTAVAKRA SAMHITA

Chapter 16 to 18

Volume - 03

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Note :

- *Chapter 18 and 19, 20 will be added later.*

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CHAPTER 16

SELF-ABIDANCE – INSTRUCTIONS

11 Verses

Lecture 38

Chapter 16 - Verse 1 :

अष्टावक्र उवाच

आचक्ष्व शृणु वा तात नानाशास्त्राण्यनेकशः ।
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥१॥

aṣṭāvakra uvāca

*ācakṣva śruṇu vā tāta nānā-śāstrāṇyanekaśaḥ,
tathāpi na tava svāsthyaṁ sarva-vismaraṇād-ṛte. (1)*

Astavakra said : My son! You may speak many times in many ways, upon the various scriptures, or hear them. But you cannot get established in the Self, unless you forget all.
[Chapter 16 – Verse 1]

- Our attitude to Shastra - should be kept on high Pedestal because its liberating knowledge.
- Problem of Samsara = Self ignorance.
- It can go by self knowledge only.
- Can be gained through appreciating the instrument knowledge
- Vedanta = Means of self knowledge
- Shastra = God, cover with clean cloth, Carry on head, to show Shastra's importance
- Shastra study means - not end
- Pramana Vyapara = Sadhana not Sadhyam, meant for knowledge or fulfillment.
- Discover that 'I' am Peace / Security / Happiness, within myself, through Shastra.
- Discover fulfilment through Shastra, hold paper Cup - Do not love the Cup and Hold. 390

- Similarly get the meaning of Shastra and become free, then Drop Shastra...
- Cup has coffee in it... Cup important till I Drink.
- Don't be enamored by Cup - Drink and don't hold cup.
- Use Shastram, discover freedom, drop dependence on Shastram.
- Intellect brilliant can't remember all slokas, enjoy Chanting and remember Mantras.
- Knowing meaning is important - Wisdom.

Wisdom :

- I don't need anything to be full
- When you again fullness - Dependence on Shastra goes
- Shastra Vismaranam = Final Sadhana forgetting
- Guru / Shastra = Means, should not become bondage, no fulfillment without Abiding in self.

Chapter 16 - Verse 2 :

भोगं कर्मसमाधिं वा कुरु विज्ञ तथापि ते ।
चित्तं निरस्तसर्वाशमत्यर्थं रोचयिष्यति ॥२॥

*bhogam karma-samādhim vā kuru vijña tathāpi te,
cittam nirasta-sarvāśam-atyartham rocayishyati. (2)*

O wise one! You may enjoy the world or undertake work or practise mental concentration (samadhi). But your mind will still yearn for your own true nature, which is beyond all objects and in which all desires are extinguished. [Chapter 16 – Verse 2]

- All our efforts to improve I / Self obtaining in me...

- Not get house / Child - Behind varieties of things done...
- Actual desire = Not satisfied with 'I' Obtaining in me now
- Empty I / Limited I / Finite I is the problem...
- Interest not in wife... Want to convert Bachelor I to husband i...
- Bachelor I, not satisfied I

Hope :

- Satisfied / Secured / Happy, husband I = Differently satisfied
- Husbandly dissatisfied
- Different type of dissatisfaction - Dissatisfaction continues
- Father I / Boss I / Postgraduate I / Vedanta I
- "Struggle as Karta / Bogta / Pramata" Eternal
- 3 Dissatisfied I's to be changed to 3 Satisfied I's
- 3 Streams / 3 Personalities

As Karta :

- One who wants to do a lot of things
- House for daughter

As Bogta :

- Want to enjoy pleasures
- Newer Jobs
- Improve my status
- Go to Nididhyasanam - Boss I, Enjoyment at different levels.

As Pramata (Knower) :

- Finish Vedanta Course
- Finish Degrees
- Sravanam / Mananam / Nididhyasanam of knower
- All struggle should end in Discovering Real I
- If that is not discovered, It becomes endless
- Do any amount of endless karma - Miles and miles to travel - Robert frost.
- Never Reaching happy Home.
- No fulfillment in any field
- All karmas - Not end in itself

What is really desired!

- Chittam Nirastha Sairvasham
- “Enjoy mind comfortable within, without depending on Karma / Boga / Or Samadhi Abyasa”
- Comfortable - Practicing / Not Practicing
- Unhooked mind - No emotional craving
- No Birds chirping in ‘Meditation’ - Crow or no crow - I am comfortable
- “Mind which doesn't expect external conditions to be comfortable - That mind we are seeking” Hidden unknown Desire.

You want freedom - Deeply :

- You don't want to add things - Really - want to drop things
- We get things now because mind is weak
- As long as legs weak, we want to hold to walking stick
- If legs strong, Natural Desire - Sanyasa, to drop.
- Desire for things - Most Natural

Most Unnatural :

- Want to drop things.

Chapter 16 - Verse 3 :

आयासात् सकलो दुःखी नैनं जानाति कश्चन ।
अनेनैवोपदेशेन धन्यः प्राप्नोति निर्वृतिम् ॥३॥

*āyāsāt sakalo duḥkhī nainam jānāti kaścana,
anenaivopadeśena dhanyaḥ prāpnoti nirvṛtim. (3)*

Because they exert themselves, all are unhappy. But none (knows) appreciates this. Through this instruction alone the blessed one attains Liberation. [Chapter 16 – Verse 3]

- World unknowingly travels from dependence to more dependence not knowing mind.
- Mind Wants to travel from dependence to independence.
- No diagnoses / Wrong medicine / Travel opposite direction
- Travel to independence - Number of factors Disturbing me increases.
- Empire Extension, not success - More dependent.

- Misdirected struggle / Effort - Outward centered not inward centered
- Yoga - Kshema Struggle = Ayasa here, Acquisition - Preservation struggle.

Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः

तौ सम्परीत्य विविनक्ति धीरः ।

श्रेयो हि धीरोऽभि प्रेयसो वृणीते

प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah

tau samparitya vivinakti dhirah,

Sreyo hi dhiro'bhi preyaso vrnite

preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). (1 - 2 - 2)

Intangible Acquisitions :

- Prestige / Status, to Remain in status - Tension - Give Donation once...
- Don't know cause of misery
- Name / Fame attractive - Maintaining that status toughs.
- Catch and All of tiger go round and round
- Can't leave - will catch
- Cant Hold - Tired
- Holding and Dropping - Problem
- Ananda Is my Nature, transcend Yoga / Kshema.

Gita - Chapter 2 :

त्रैगुण्यविषया वेदाः
निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थः
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ
nistraiguṇyō bhavārjuna ।
nirdvandvō nityasattvasthaḥ
niryōgakṣēma ātmavān || 2-45 ||

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

Entire Essence of all Shastric Text :

- Aham Satyam - Jagan Mithya - Aham Poornaha
- Do not need Jagat for Poornatvam
- Rare - Blessed has Enjoy peace within himself, has Freedom from Tension.

Chapter 16 - Verse 4 :

व्यापारे खिद्यते यस्तु निमेषोन्मेषयोरपि ।
तस्यालस्यधुरीणस्य सुखं नान्यस्य कस्यचित् ॥४॥

*vyāpāre khidyate yastu nimeṣonmeṣayorapi,
tasyālasya-dhurīṇasya sukhaṁ nānyasya kasyacit. (4)*

Happiness belongs to that master idler who feels distressed even at the effort of opening and closing his eyes! It belongs to none else. [Chapter 16 – Verse 4]

Dhanyaha :

- Spiritually rich, wealthy, Internally not Bankrupt / Empty.
- Doesn't depend on Action for his fullness
- Doing Action not bondage - Expression of Poornatvam
- Needing action to be comfortable, is bondage
- Dependence on Action, is problem
- Even action of winking of eye / Or one mosquito in the net, One thread of Balloon tied to ground.
- Nimesham - Closing of eyelid / Unmishan - Opening of eyelid
- Not depending on any karma as Karta / Bogta is Sanyasa.
- Jnani Doesn't do anything for sake of fulfillment. Comfortable with inaction also
- Aalasya Durinaha - Not Workaholic, for dependent person = No peace.
- Ananda for independent person.

Chapter 16 - Verse 5 :

इदं कृतमिदं नेति द्वन्द्वैर्मुक्तं यदा मनः ।
धर्मार्थकाममोक्षेषु निरपेक्षं तदा भवेत् ॥५॥

*idaṁ kṛtamidaṁ neti dvandvair-muktaṁ yadā manaḥ,
dharmārtha-kāma-mokṣeṣu nirapekṣaṁ tadā bhavet. (5)*

When the mind is free from such pairs of opposites as "this is done" and "this is not yet done", it becomes indifferent to righteousness, wealth, desire and Liberation. [Chapter 16 – Verse 5] ³⁹⁷

What happens when there is dependence on spouse pleasure?

- Causes Addiction - wants to increase
- Demand Pleasures more and more Quantity
- For Trupti - Want More in Quantity
- Trupti - Doesn't come
- Same happens in karma, Any karma has knack of Breeding
- More karma / Has capacity to multiply
- Karma breeds more karma. Greed for more Action
- Jnanam - (Any Apra Vidya - Tarqa, Vyakaranam, Mimamsa, Vedanta) breeds More Action.
- Jnanam, karma, Boga - Breeds more and more Action - Greedy.
- List with ticks - Big endless - incomplete transferred to incomplete 'I'

I Say : 'I am incomplete'

- There is sense of dissatisfaction - without Atma Jnanam.
- Moksha = Wisdom - that ticking not required for my Poornatvam.

When mind becomes free from Pairs then :

- Nirapeksham - Mind free from all dependences on dharma, Artha, Karma, Moksha.
- Don't ask Mano Nasha - How many years?
- When mind is not wanting Dharma, Artha, kama, Moksha - its called Nirapeksha.

That mind is free and relaxed :

- Kruta Krityam... Krsna Karma Krutu.

Chapter 16 - Verse 5 : Some Philosophers :

- 1) Beauty of life / Creation is because it contains pairs of opposites - Work enjoyable, when it comes after rest - Rest enjoyable after work.

Pleasure at Present	Enjoyable after (Opposite)
<ul style="list-style-type: none"> - Union of 2 - Eating - Day - Enjoy 	<ul style="list-style-type: none"> - Separation - Hunger - Night - Sorrow

- Beauty lies only in pair of opposites.
- Pair means Dvaitam, therefore Beauty only in Dvaitam.

2) In Advaitam only one without opposite, Monotony / Dullness / Boredom :

- Therefore why learn Advaitam, Rejecting Beautiful Dvaitam.

Answer :

- We don't learn Advaitam to Reject Dvaitam. Then misunderstood.
- Advaitam = Adhistanam, support / Accommodation on Dvaitam
- Advaitam = Not Abava / of Dvaita but Adhishtanam of Dvaitam
- Advaitin never Rejects Dvaitam, Pair of opposites adds Beauty to Dvaitam.
- Advaita in never to Rejects Dvaitam.

3) Why learn Advaitam?

Answer :

- When everything is fine with us, condition favorable, All life / Creation / Opposites enjoyed with spice, Beautiful... Enjoy Payasam with Papam.

When Physical Pain :

- Creation / Life, tragedy - Why - Bhagawan Created Old Age? Philosophy, always when problem...
- Advaitam taught to Accept - Problem
- World beautiful even when we go through problems

Beauty because constantly Changing :

- Youth / Old age
- Birth / Death
- Union / Separation

Problem :

- We have objectivity with respect to creation, when things fine.
- Look at life as beautiful pairs
- Look at your pain as part of creation.
- Look at totality of creation

Pleasure - Pain acceptable :

- My pain as part of Universe - Look body objectively.
- Objectivity will come only with respect to Advaita Atma
- See yourself as Advaita Atma and see my body / My family as part of total creation see in totality...
- All is Required - Beauty is because of all these
- Life is beautiful and Vedanta is teaching us to see beauty in favourable / Unfavourable also.
- Stand as Advaita Atma = transcend
- Dvaitam = No Rejection of Dvaitam but accommodation of Dvaitam
- See Beauty in youth / Old Age
- Body is sick / Dying also

Advaitam :

- Not Dvaitam Rejection but Dvaitam Accommodation without complaints.
- This Accommodation of pairs opposites, expresses as freedom from Raaga / Dvesha
- Accept youth / Old Age...
- Without old Age - No youth
- Without death - No Birth
- No complaint against anything

- Dvaita Ateetam Means Dvanda Adhishtanam
- Jnani Doesn't Reject world - Accepts everything beautiful - No complaints

Chapter 16 - Verse 5 :

- द्वन्द्वैर्

Chapter 16 - Verse 6 :

विरक्तो विषयद्वेष्टा रागी विषयलोलुपः ।
ग्रहमोक्षविहीनस्तु न विरक्तो न रागवान् ॥६॥

*virakto viṣaya-dveṣṭā rāgī viṣaya-lolupah,
graha-mokṣa-vihīnastu na virakto na rāgavān. (6)*

One who has aversion for sense objects is considered as "not-sensual", and one who covets them is "sensual". But he who does not accept or reject is neither "sensual" nor "not-sensual".
[Chapter 16 – Verse 6]

- Ajnani Accepts world Partially and Rejects world Partially, in form of Raaga Dvesha = Cause of samsara in Advaita... Don't Partially Accept / Reject.
- Accept whole / Totality, then life is beautiful...
- Virakta = Misguided in the name of detachment
= Hate many things in creation
- Renounce in Detachment - House / wealth / Truly and then start hating, is wrong

What they Remove, they hate :

- Some Partially have Raaga - Life miserable
- Mukta = Does not Reject world, Accepts everything without emotional Resistance.

- One free from holding to things - Grahanam
- One free from Rejection of things - Moksha

Opposite attitude to Body - Youth / old Age :

- Means not Partially Accepting Body
- Means not Partially Rejecting Body
- Virakta = Free from Raaga and Dvesha
- Dvaitam - Beautiful all the time not Rejection of Dvaitam.

Chapter 16 - Verse 7 :

हेयोपादेयता तावत् संसार विटपाङ्कुरः ।
स्पृहा जीवति यावद्वै निर्विचारदशास्पदम् ॥७॥

*heyopādeyatā tāvat saṁsāra viṭapāṅkuraḥ,
sprhā jīvati yāvadvai nirvicāra-daśāspadam. (7)*

As long as desire, which is the root of the state of non-discrimination, exists, so long there will indeed be the sense of acceptance and aversion which are the branch and sprout of the tree of samsara. [Chapter 16 – Verse 7]

- When totality of Vision of Universe is lost sight of; there is Ajnanam, then we have lopsided Vision.
- We want only certain things in our life.
- Extremely selective about our wants
- Profit alone, Children should always be with us, Body should always be healthy.
- With our expectations, we have lost our objectivity, selective craving for events to happen blissfully - Frog in the well attitude.

Nis-Priha :

- Craving is because of lack of enquiry
- Things favorable - No enquiry required
 - No Need for enquiry
- Things unfavorable - They are incapable of making enquiry
- In Tragedy no enquiry possible
- Maya maintains in us without enquiry
- State of absence of enquiry / Forgetfulness of subjectivity in life / Ignorance continues...
- Working for selective events, not preparing for other side - Emotional insurance.
- No enquiry - Because wants keep us busy.
- In rejection / Acceptance / Raaga - Dvesha - Part of creation comes - Worry automatic.

Chapter 16 - Verse 8 :

प्रवृत्तौ जायते रागो निवृत्तौ द्वेष एव हि ।
निर्द्वन्द्वो बालवद्धीमानेवमेव व्यवस्थितः ॥८॥

*pravṛttau jāyate rāgo nivṛttau dveṣa eva hi,
nirdvandvo bālavaddhīman-evam-eva vyavasthitah. (8)*

Activity begets attachment and abstention from it generates aversion. The wise man is free from the pairs of opposites, like a child and indeed, is well-established in the Self.
[Chapter 16 – Verse 8]

What promotes Raaga - Dvesha?

- Passionately running after anything / Any person / Any event will promote Raaga...
- Promotes Pravritti and Pravritti promotes Raaga mutually reinforcing.
- Because of desire - Run after things
- Running after things will increase passion for that

Addiction : 1st :

- I run after coffee then, Coffee runs after me
- Every Pravritti (Running after) promotes Raaga
- Both Laukika and Veidica activity Promotes desire
- Every Nivritti (Running away from experience / Object / Person / Situation) promotes Dvesha / Escapism.
- That is why rituals to get rid of certain things / Events / Experiences - Kamya karmas
- Therefore for Moksharthi - Avoid Kamya
 - Continue Nitya Naimitta karma
- Pray to Lord to get / Get rid
- Wait mind to accept whatever comes = Nishkama Bhakti / Prarthana.
- Accept Sukham - Dukham / Jaya - Ajaya...
- Religious activity to have mental strength to accept - Not running after / Away.

Is Sanyasa running away from life?

- Vividisha sanyasi - Antevasi with guru - Study Vedanta, come back to society - Doesn't reject anything - Accepts world as totality.
- Make I big to accommodate universe
- No renunciation but total accommodation.
- Renunciation of partial acceptance
- Renunciation of Smaller I = Sanyasa
- To get big I - which accepts everything
- Hari Nama Kirtanam = Reject small I / Jiva I / Get Ishvara I in which whole world is accommodated with pairs of opposites - Old age / Death
- Ishvara I alone enjoys moksha
- Jnani has Ishvara I therefore Guru Brahma - Guru Vishnu...
- Abide / Accept - Don't run after / run away
- Such a person has transcended duality, Accepted duality in totality - pleasure / pain included.
- Nir Dwanda - Like baby, Balaha - Doesn't reject transcend Raaga / Dvesha.
- Not childish - Child like - Handling Raaga / Dvesha.

Chapter 16 - Verse 9 :

हातुमिच्छति संसारं रागी दुःखजिहासया ।
वीतरागो हि निर्दुःखस्तस्मिन्नपि न खिद्यति ॥९॥

*hātum-icchati saṁsāraṁ rāgī duḥkha-jihāsayā,
vītarāgo hi nirduḥkhas-tasminnapi na khidyati. (9)*

One who is attached to the world, wants to renounce it in order to avoid its miseries; but one without attachment is free from sorrow and does not feel miserable even in the world.
[Chapter 16 – Verse 9]

- Ajnani Samsari doesn't have consistent Philosophy healthy / Beautiful...
- Wants Punar Janma will not work for Videha Mukti...
- Only in pain wants end of Janma
- No hatred to life or attachment - Neutral person is Mukta.
- Raagi in sorrow wants to get out
- We are good philosophers when others have problems
- Nir dukha - Doesn't resist painful situations

Chapter 16 - Verse 10 :

यस्याभिमानो मोक्षेऽपि देहेऽपि ममता तथा ।
न च ज्ञानी न वा योगी केवलं दुःखभागसौ ॥१०॥

*yasyābhimāno mokṣe'pi dehe'pi mamatā tathā,
na ca jñānī na vā yogī kevalaṁ duḥkhabhāgasau. (10)*

He who has an ego sense even towards Liberation and he who considers even his body as his own, he is neither a jnani nor a yogin. He is merely a sufferer of misery.
[Chapter 16 – Verse 10]

Height of Vedanta :

- If moksha is opposite to Bandah then transcend Moksha also.

Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

- Introduce Moksha temporarily Positive give-up.
- Bandaha... Once Bandaha given up, then moksha has no relevance.
- Sukshma Deha has Jnanam Abhimana in intellect... Atma beyond Jnana and Ajnanam.

Chapter 16 - Verse 11 :

हरो यद्युपदेष्टा ते हरिः कमलजोऽपि वा ।
तथापि न तव स्वास्थ्यं सर्वविस्मरणादृते ॥११॥

*haro yadyupadeṣṭā te hariḥ kamalajo'pi vā,
tathāpi na tava svāsthyam sarva-vismaraṇād-ṛte. (11)*

Even if Siva, Visnu or the lotus born creator - Brahma - be your instructor, yet, unless you forget all, you cannot achieve abidance in the Self. [Chapter 16 – Verse 11]

- Don't reject / Hold to anything / Shastram / Memory words = Means - wisdom = end

Sarva Vismaranam :

- Dakshinamurthy Shiva as teacher
 - Vishnu as Acharya Hayagriva
 - Brahma Chaturmukha Sakshat
- } Guru / Shastra Vasana Drop!
- Any crying can't see / hear = Samsara be comfortable with Atma.

CHAPTER 17

ALONENESS OF THE SELF

20 Verses

Chapter 17 - Verse 1 :

अष्टावक्र उवाच

तेन ज्ञानफलं प्राप्तं योगाभ्यासफलं तथा ।

तृप्तः स्वच्छेन्द्रियो नित्यमेकाकी रमते तु यः ॥१॥

aṣṭāvakra uvāca

tena jñāna-phalaṁ prāptaṁ yogābhyāsa-phalaṁ tathā,

tr̥ptaḥ svacchendriyo nityam-ekākī ramate tu yaḥ. (1)

Astavakra said : My son! You may speak many times in many ways, upon the various scriptures, or hear them. But you cannot get established in the Self, unless you forget all. [Chapter 17 – Verse 1]

- All spiritual Sadhana must fructify in changing the type of mind, we have revamp / Refurbish mind.

Amrita-bindu Upanishad :

मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।
बन्धाय विषयासक्तं मुक्तं निर्विषयं स्मृतम् ॥ २ ॥

*mana eva manuṣyāṇāṁ kāraṇaṁ bandhamokṣayoḥ,
bandhāya viṣayāsaktaṁ muktaṁ nirviṣayaṁ smṛtam. (2)*

Mind alone is the cause of bondage and freedom for human beings. Mind attached to sense objects is (the cause of) bondage and devoid of desire for objects is considered free. [Verse 2]

Bondage / Liberation caused only by mind :

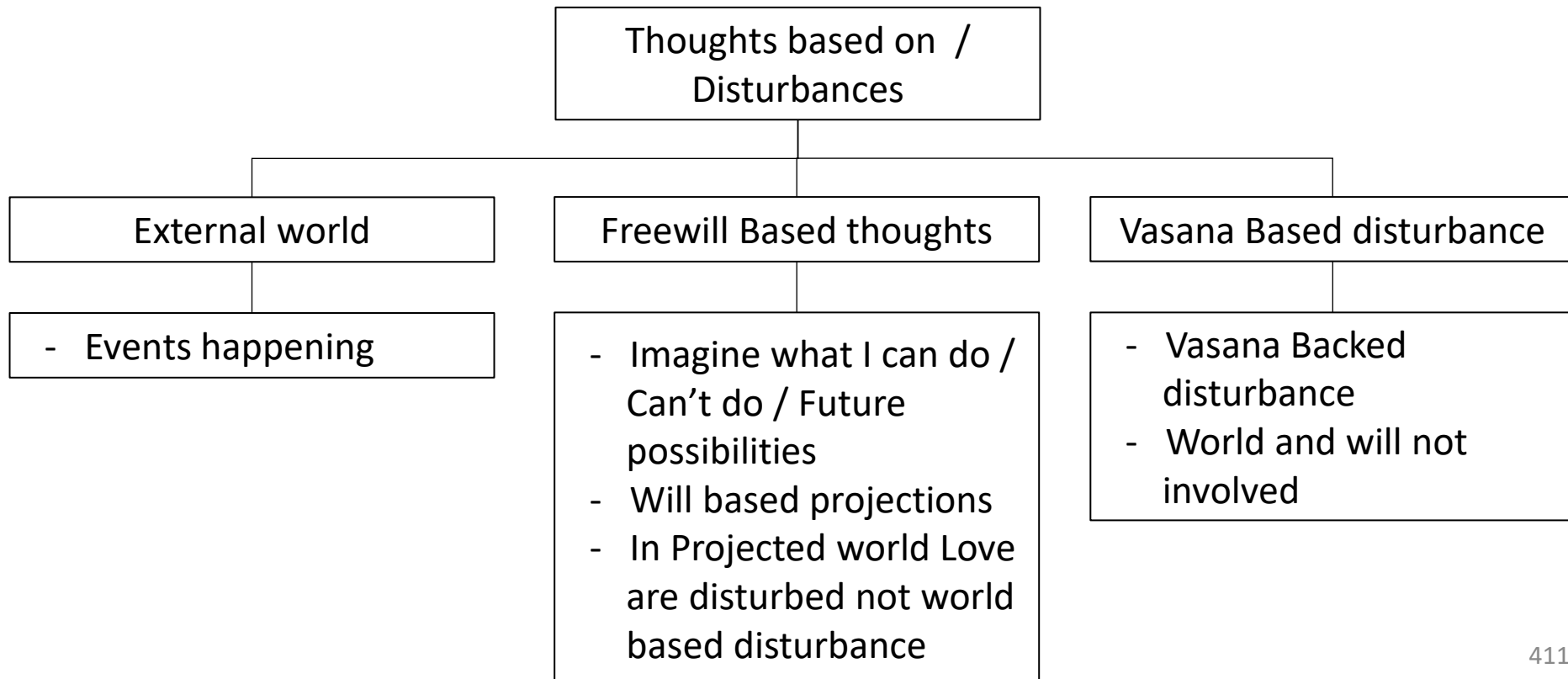
- In Sleep, mind resolved / Non-operational
- Don't have any problem...

By Anvaya - Vyatireka :

- Mind Active - Samsara Active
- Mind resolved - Samsara resolved

Mind alone cause :

- Only changing type of Mind we process
- Samsara's mind churns out disturbing thoughts all the time / Negative / Unhealthy thoughts - Making life into Burden / Burden.
- Jnani / Liberated enjoys mind doesn't generate unhealthy thoughts.
- Revamping mind = Target / Goal of spirituality.



Vasana based disturbance :

- Habit becomes our nature
- Habit of panicking / Worrying / Grieving - Comes from sub-conscious mind
- Revamping - Vasana Kshaya-

World :

- Understand Mithyatvam of world
- Vedantic knowledge must help me - Not verbal / Registered in note books...
- Perfect world as I wish doesn't exist
- Mithyatva Nischaya helps me to stop world based, disturbing thoughts

Will based disturbances :

- Future can't be controlled by free will, I can use intelligence.
- I am only contributor to future - No use imagining future
- Don't do day-dreamings
- Wisdom - will can contribute / can't control Karmaeva Dukharaste...
- I have limitations of will

Nididhyasanam :

- Deliberately negating each negative thought by relevant Pratipaksha Bavana.
- Ashuba Vasana should be replaced by Shuba Vasana
- Replace worst habit of worry by deliberate effort.

How to replace Habits?

(1)

Auto Suggestion

(2)

Sankalpaha

Decision

(3)

Abyasaha

Practice

(4)

Atma Kripa

- Any time worry comes deliberately change thought Pattern - Take a decision.

Know :

- Worry doesn't change / improve situation
- Long practice required - Abyasa
- That is my habit will not work - What can I do
- Require Atma Kripa

Bhagavan Said : Arjuna :

- I can I teach you with your will you have to implement

Don't say :

- Won't
- Uddaret...
- When world / will / Vasana disturbances are handled, heavy mind becomes light mind
= Lightened / enlightened mind = Jivan Mukti.

- Only when I enjoy Jivan Mukti at mental level, I can claim Nitya Mukti at Atma level.
- Then I can negate light mind and claim I am Atma
- When mind is heavy, I can never dismiss mind and claim Atma

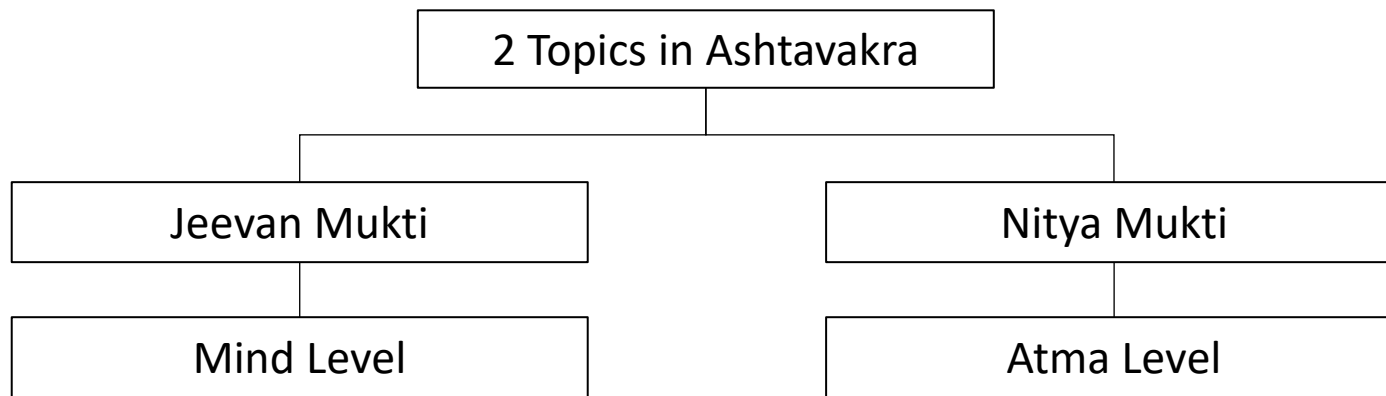
Nirvana Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
न च व्योम भूमिर्न तेजो न वायुः
चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham
Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- Loaded mind can't claim Atma.
- Jeevan Mukti required to claim Nitya Mukti at Atma level
- Lightened mind is necessary to claim Nitya Mukti.
- You can forget shoe only when shoe fits.
- If tight, will say - Look at me...
- You can forget mind, claim I am Atma only when mind is light.



What is Phalam of both?

- Benefit attained when knowledge reflects in the mind.
- Not in no of texts completed / Phalam should express in heightening of mind = Jnana Phalam.
- Yoga Abhayasa = Spiritual discipline Phalam.
- Karma Yoga / Upasana Yoga Attained when mind is Truptaha fulfilled in itself / Relaxed.

Jnanendriya and Karmendriya are Non-demanding :

- Planning projects because of incompleteness at mental level
- Struggle ended
- 10 Sense organs relaxed when psychological, problems are solved.
- When problem expresses as Varieties of eating disorder...
- Bulimia / Shopping disorder...
- When mind disturbed - Eating / Talking / hands legs shopping.

- Svachendriyas - Refers to Psychomatic physical disorders not there
- Ekaki Ramate - Doesn't require external factors to be comfortable
- Even when alone - without requiring relationship...
- Jnani has discovered Ananda in Asanga Atma - He doesn't need relationship to be mentally comfortable, transcending relationship = Moksha.
 - Ahamkara requires relationship
 - Atma doesn't require relationship

Gita :

यस्त्वात्मरतिरेव स्याद्
आत्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्ट
तस्य कार्यं न विद्यते ॥ ३-१७ ॥

**yastvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryaṃ na vidyatē ||3-17||**

But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

Atma revels Alone :

- Doesn't hate people
- Doesn't know loneliness / Isolation

Chapter 17 - Verse 2 :

न कदाचिज्जगत्यस्मिन् तत्त्वज्ञो हन्त खिद्यति ।
यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥२॥

*na kadācījjagatyasmin tattvajño hanta khidyati,
yata ekena tenedarī pūrṇaṁ brahmāṇḍa-maṇḍalam. (2)*

Oh! The knower of Truth knows no misery in this world, for the whole universe is filled by himself alone. [Chapter 17 – Verse 2]

- Wise has nothing to grieve, internal dialogue not grief but relief.
- Handled world, will, Vasana - Disturbances by Sravanam and Mananam...

World	Will	Vasana
Goes	Goes	Very strong

- Comfortable with worry, Can sleep near railway station.
- He has no expectation / No worry / No demand
- Non-demanding mind can command peace - Swami Dayananda
- No demand from life / Future / Family / Body
- Body is going to give experience as per - Prarabda not as per what I want.
- Demanding behaviour from body will disturb me
- Jnani understands this truth - Doesn't demand anything from body.

Will he miss anything in life?

- He has discovered fact - I am Atma in which world is resting.

- As individual will always miss something , individual can never have Poornatvam by acquiring things in life.
- Non-demanding mind can remain only when it, knows nothing is away from me
- I am Atma in which every beautiful thing exists
 - Dream world owned by waker
 - Waking world owned by Atma

Kaivalyo Upanishad :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Beautiful flow	Secondary owning
<ul style="list-style-type: none"> - All resting in me - is Jnanis owning - Complete owner already 	<ul style="list-style-type: none"> - By Ahamkara - Shall I put flower in my pocket Plucking / wearing - Ahamkara will miss - Greatest Samsari in complete owner

Chapter 17 - Verse 2 :

न कदाचिज्जगत्यस्मिन् तत्त्वज्ञो हन्त खिद्यति ।
यत एकेन तेनेदं पूर्णं ब्रह्माण्डमण्डलम् ॥२॥

*na kadācijjagatyasmin tattvajño hanta khidyati,
yata ekena tenedarṇ pūrṇaṇ brahmāṇḍa-maṇḍalam. (2)*

Oh! The knower of Truth knows no misery in this world, for the whole universe is filled by himself alone. [Chapter 17 – Verse 2]

- By mere Non-dual Atma is this Brahmandam filled / Pervaded, therefore Non-demanding mind.

Chapter 17 - Verse 3 :

न जातु विषयाः केऽपि स्वारामं हर्षयन्त्यमी ।
सल्लकीपल्लवप्रीतमिवेभन्निम्बपल्लवाः ॥३॥

*na jātu viṣayāḥ ke'pi svārāmaṁ harṣayantyaṁī,
sallakī-pallava-prītam-ivebhan-nimba-pallavāḥ. (3)*

No sense objects ever please the one who is contented in the Self, just as the margosa (nima) leaves do not please an elephant who delights in sallaki leaves. [Chapter 17 – Verse 3]

Gita : Poornatvam is there

श्रीभगवानुवाच ।
प्रजहाति यदा कामान्
सर्वान्पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः
स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
prajahāti yadā kāmān
sarvān pārtha manōgatān |
ātmanyēvātmanā tuṣṭaḥ
sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
[Chapter 2 – Verse 55]

- Punya Prarabdam brings pleasure but makes no difference to Jnani...
- It is only bonus...
- Jnani has Punya Papa Prarabda...
- Jnani doesn't demand but gets, Others - Struggling to get...
- Decide not to want pleasure but still it comes...
- Balaji in heart - Forced to go to Tirupathi
- Jnani - will not get addicted, therefore Sva-Ramaha
- Already full with himself - Poornaha, Enjoys but not carried away.

Sallaki Pallava	Nimba Pallava
- Sweet / Nice	- Bitter / Leaves - Neem

Example :

- If elephant has enjoyed Sallaki Pallava Atma Ananda....
- It will not go to sense pleasure = Vishayananda = Nimba Pallava

Sense pleasures have 3 fold
Dosha

Dukha Mishritvam

Atrupty Karatvam

Bandahkatvam

- As he is enjoying - He knows, its going to go away after sometime (Biggest discovery in Vedanta)
- Jnani = not carried by Vishaya Ananda.

Chapter 17 - Verse 4 :

यस्तु भोगेषु भुक्तेषु न भवत्यधिवासिताः ।
अभुक्तेषु निराकाङ्क्षी तादृशो भवदुर्लभः ॥४॥

*yastu bhogeṣu bhukteṣu na bhavatyadhivāsītāḥ,
abhukteṣu nirākāṅkṣī tādr̥śo bhava-durlabhaḥ. (4)*

Rare in the world is he on whom impressions are not left of things which he had experienced or one who does not hanker after things not yet enjoyed. [Chapter 17 – Verse 4]

- With Adharmic sense pleasure he is not Jnani.
- With legitimate Dharmic pleasures food, Dress, Art, Music...
- When enjoyed - Doesn't form strong Vasana
- That Bhoga doesn't create strong Vasana.
- **He wont allow that Vasana...**
- When we enjoy anything it leaves a thought memory (Trace) in the mind...
- More you think of that enjoyment, because of repeatedly thinking of it, it makes Vasana stronger.

How do I know Vasana is Strong?

- Mind wants to repeat it...
- Next time whether wills or not Vasana will demand coffee...
- If I am careless / Relevant and offer - Vasana gets stronger...
- Time comes when I can't be without, that pleasure... It diminishes command of will.
- Jnani doesn't allow Vasana to be formed.
- Bhoga is Bugta... thereafter don't dwell on that...
- Vasanas not allowed to be formed in Mind - At Sadhana level, don't allow Vasanas to be formed.
- At Siddha level - Vasana do not get formed.

Nididhyasanam	Nishta
I deliberately work against Vasanas	No will involved

Gita :

विषया विनिवर्तन्ते
निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य
परं दृष्ट्वा निवर्तते ॥ २-५९ ॥

**viṣayā vinivartantē
nirāhārasya dēhinaḥ ।
rasavarjaṃ rasō'pyasya
paraṃ dṛṣṭvā nivartatē || 2-59 ||**

The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also leaves him upon seeing the Supreme. [Chapter 2 – Verse 59]

How we know whether I have allowed Vasana to be formed?

- Next day - when same time comes, mind demands.

Tell Mind :

- Today no tea - If mind obeys, then I am free of Vasana...
- If they disturb the mind, than I am 'Slave' of Vasana = Samsara - No Jivan Mukta...
- When sense objects / Relationships not there, Nirakankshi - Mind doesn't feel vacuum.
- Doesn't miss object / Experience, Non-demanding comfortable mind - Nirakankshi = free of Craving, such person is rare (Durlabha) in the world.

Chapter 17 - Verse 5 :

बुभुक्षुरिह संसारे मुमुक्षुरपि दृश्यते ।
भोगमोक्षनिराकाङ्क्षी विरलो हि महाशयः ॥५॥

*bubhukṣuriha saṁsāre mumukṣurapi dṛśyate,
bhoga-mokṣa-nirākāṅkṣī viralo hi mahāśayaḥ. (5)*

Those who seek worldly enjoyments and those desirous of Liberation, both are found in this world. But rare indeed is the noble-minded sage who is not desirous of either enjoyment or Liberation. [Chapter 17 – Verse 5]

- Mind disturbed because of one / Two demands - Every moment.
- Bubukshu - People demanding Dharma / Artha / kama = Bogaha, constantly struggling to increase wealth...
- Sense pleasures / Punyam...

- Religious activities... for favourable factor
- Demand = Disturbance / Discomfort / Desire therefore I am not comfortable.

Viveki :

- Understood limitation of dharma - Punyam will be exhausted
- Artha / Kama will go away
- He renounced all demands has Vairgyam... Replaced by demand for moksha - No good.
- When I will get Sadhana Chatushtaya Sampatti / Sravanam

Very rare persons claim :

- Nitya Mukta of Atma

Mukukshu :

- Demands Jivan Mukti and Videha Mukti

Nirakankshi :

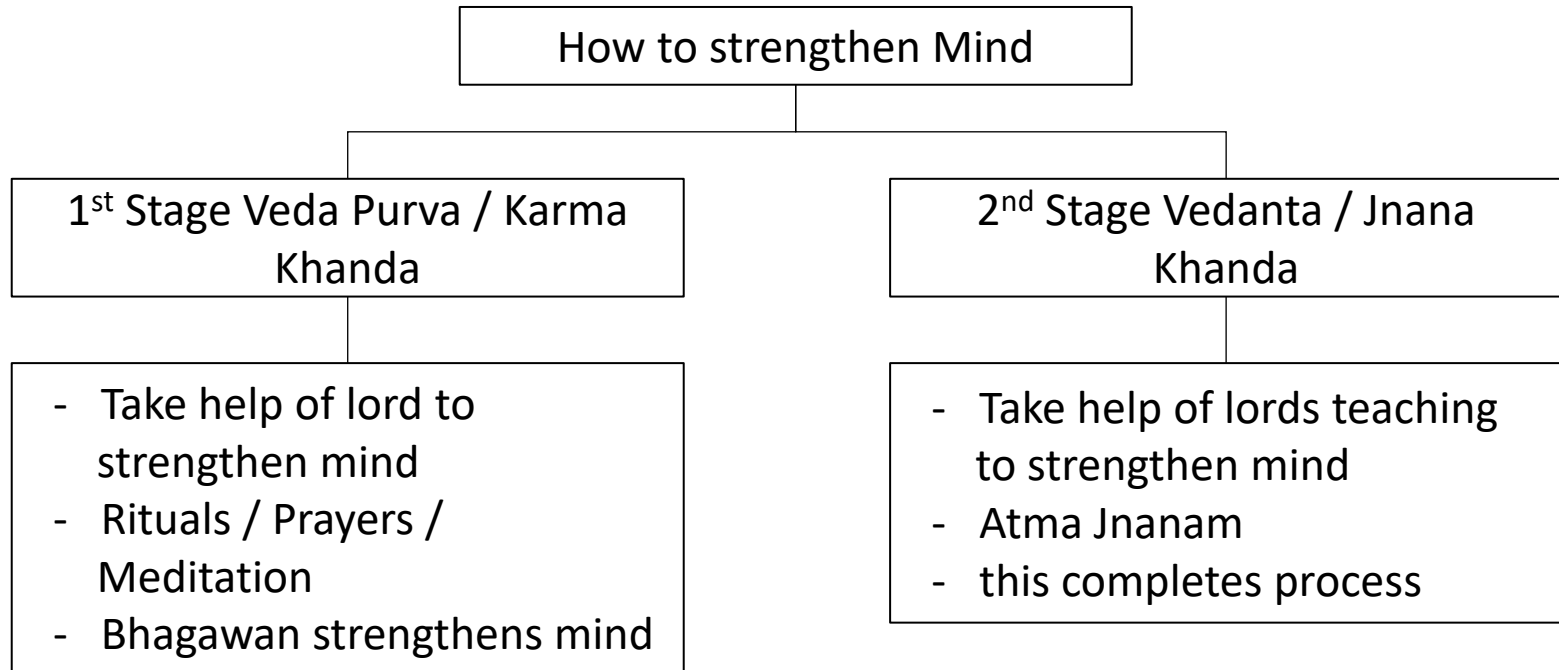
- Not demanding Bogha and moksha by claiming, Nitya Mukti of Atma, such people have great minds.
- Maha Ashaya (Mind) / Antahkaranam.

Lecture 41

1) Aim of Scripture :

- To get strong mind not disturbed by thought of past / Present / Unknown future, this strengthens life long process.

2) 2 Stages :



- Both equally important - Follow sequentially Religion and Self knowledge.
- Like completing 2 Storeyed building
- 1st Build - 1st floor then 2nd floor can be built.
- Use Bhagawan to strengthen mind
- Use puja / Japa / Prayers for strengthening mind.

Bhagawan gives beautiful setup :

- But a weak mind very creative to imagine, worse situation as I see them happening all around.
- Mind weak and exposed to adverse situation (Negatively creative) imagines... Terrible future and disturbed.
- Use scriptures and God...
- I am miserable with God around, I don't use God for what God is intended to be.

Intelligence :

- Uses God for mental strengthening
- 1st Phase : Veda Purva
- 2nd Phase : Vedanta completes project

Culmination :

- Person enjoys mind comfortable with any Prarabda
- Informed mind is Bakta enjoying Strong mind
- Bakta Jnani enjoys comfort - Think of past / Present comfortable.
- Jnanam will not destroy Prarabda
- Jnani's mind - confident / Courageous / Cheerful enjoying all the time = Jivan Mukti and claims Nitya Mukti w.r.t. Atma.
- Ashtavakra gives picture of state of mind.

Chapter 17 - Verse 6 :

धर्मार्थकाममोक्षेषु जीविते मरणे तथा ।
कस्याप्युदारचित्तस्य हेयोपादेयता न हि ॥६॥

*dharmārtha-kāma-mokṣeṣu jīvite maraṇe tathā,
kasyāpyudāra-cittasya heyopādeyatā na hi. (6)*

Rare is the broad - minded person who has neither attraction for nor aversion to piety, worldly prosperity, desire fulfilment and liberation as well as any attraction for life or aversion to death. [Chapter 17 – Verse 6]

- Jnani enjoys refined / Strong / Balanced Mind not disturbed by thought of dharma / Artha / Kama / Moksha
- Dharma = Punyam - Fluctuating - Potential Prarabda unfolding

Artha :

- I become jittery when mind weak

Kama :

- Comforts of relationship fluctuating

Moksha : In this birth or not?

- Not bothered about 4 Purusharthas
- Not work to retain moksha
- Moksha = unattainable / unusable / My Swaroopa
- Fire need not get heat from outside and need not worry about losing heat.

Similarly, Moksha - My Svaroopam :

- Nitya Mukta Svarupa nothing to run after / Away w.r.t. 4
- Purusharthas - Not sought after
- **Punarapi Jananam - Belongs to Mithya Sthula / Sukshma Shariram**
- Videha Mukti - By product for Jnani
- Let life come / Continue - It belongs to Sthula / Sushma Shariram.
- Janma = Suksma Sharira joining Sthula
- Marana = Sthula Sharira detaching from Sukshma
- Atma has no birth / Death
- Therefore don't bother about rebirth for one who has strengthened mind through Veda Purva and Vedanta.

Chapter 17 - Verse 7 :

वाञ्छा न विश्वविलये न द्वेषस्तस्य च स्थितौ ।
यथा जीविकया तस्माद्धन्य आस्ते यथासुखम् ॥७॥

*vāñchā na viśva-vilaye na dveṣastasya ca sthitau,
yathā jīvikayā tasmādhanya āste yathā-sukham. (7)*

The Man of Wisdom does not feel any longing for the dissolution of the universe or any aversion towards its existence. He, the blessed one, therefore, lives happily in whatever subsistence turns up, as his lot, unasked. [Chapter 17 – Verse 7]

- Jnani - Wealthy - Danyaha internal riches - Jnana / Vidya Dhanam.

Taittiriya Upanishad - Siksha Valli :

अहं वृक्षस्य रेरिवा । कीर्तिः पृष्ठं गिरेरिव ।
ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि ।
द्रविणं सवर्चसम् । सुमेध अमृतोक्षितः ।
इति त्रिशङ्कोर्वेदानुवचनम् ॥ १ ॥

aham vṛkṣasya rerivā | kīrtiḥ prṣṭhaṁ gireriva |
ūrdhwapavitro vājinīva svamṛtamasmī |
draviṇaṁ savarcasam | sumedha amṛtokṣitaḥ |
iti trīśaṅkorvedānuvacanam || 1 ||

“I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

- Trishanku - Rishi declares his inner condition.
- I have greatest wealth in terms of self knowledge. Don't care for external wealth.

2nd Wealth :

- Mano Dhairyam / Balam strength gained through Bhagawan's Upadesha...

CCC :

- Courage / Cheerfulness / confidence / Calmness is 2nd wealth...
- Can Accept - Repeated life / Absence of life, presence / Absence of cosmic world.
- Creation includes properties / Possessions / Relations
- Family = Rinam to do good / Bad
- Mutually indebted stuck... Gum (Rinam, Karma) / Nut bolt.

- No obsession (Vancha), or hatred (Dvesha) Comfortable in separation.
- 1st Use Bhagawan - 2nd Use Knowledge

Chapter 17 - Verse 8 :

कृतार्थोऽनेन ज्ञानेनेत्येवं गलितधीः कृती ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् आस्ते यथासुखम् ॥८॥

*kṛtārtho' nena jñānenetyevam galita-dhīḥ kṛtī,
paśyan śṛṇvan sprśan jighran aśnan āste yathāsukham. (8)*

Being fulfilled by this wisdom of the Self and with his mind absorbed and contented in the Self, the wise man lives happily - seeing, hearing, touching, smelling and eating.

[Chapter 2 – Verse 8]

State of mind of Bhakta Jnani :

- Non-demanding / Non-wanting mind / Self sufficient mind = Kriti comfortable at home.
- State of mind attained through Atma Jnanam.
 - Aham Satyam - Jagan Mithya
 - Aham Poornaha - Jagan Apoornaha
 - Aham Ananda Svarupa - Jagan Dukha Svarupa
- Pleasure in world is my own reflection in the world through Bhakti and Jnanam, person has accomplished Dharma / Artha / Kama / Moksha.
- Krutaha - Fulfilled - Nothing to seek
- Incompleteness makes person struggle for one thing / Other.

- Mind is resting on itself / Relaxed - No more feverishly active / Stressed / Tension ridden
- Therefore going through experiences according to Laws of karma - Relaxedly

Lord Rama :

- Pattabhishekam / Banishment from country - Both news taken in a relaxed way.
- We withstand Prarabda - Transferred pain from others - Difficult to accept...
- See what is to seen
- Hear what is to be heard

My Jnanam can't change my own Prarabda

- Therefore watches / Offers help / Doesn't allow those conditions to cause mental disturbances.
- Give love and protection to timid
- Develop big tummy for all challenges
- Speech - Touching, like going through heat and cold
- Jigram - Smelling - Non-veg / Ashram - Eating Go through experiences without complaining.

Complain to oneself - Murmuring to self :

- No internal complaints
- No external complaints to Bhagawan - All OK / Comfortable.

Chapter 17 - Verse 9 :

शून्या दृष्टिर्वृथा चेष्टा विकलानीन्द्रियाणि च ।
न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥९॥

*śūnyā dṛṣṭir-vṛthā ceṣṭā vikalānīndriyāṇi ca,
na spr̥hā na viraktirvā kṣīṇa-saṁsāra-sāgare. (9)*

There is no attachment or aversion for one in whom the ocean of the world has dried up. His gaze becomes vacant. His bodily actions are purposeless and his senses inoperative.
[Chapter 2 – Verse 9]

- Sense organs backed by fulfilled mind.
- Therefore no perception generates Raaga / Dvesha or consequent disturbances.
- Perception has no capacity to generate flutter in mind.
- Ishvara Srishti flower in garden.
- Yoga Kshema - Acquire / Hold / Claim ownership / Controllership

Vigyanam :

- Sabeejam for ignorant person
- Every perception is seed
- Generates yoga Kshema
- How to get ownership / Controller-ship w.r.t. Object / Person / Dream house built. Then kshema continues.
- Every perception is Yoga Kshema for Ajnani
- For Jnani - Nir yoga Kshema Atmavan (Gita : Chapter 2 - Verse 45)

Gita :

त्रैगुण्यविषया वेदाः
निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्त्वस्थः
निर्योगक्षेम आत्मवान् ॥ २-४५ ॥

traiguṇyaviṣayā vēdāḥ
nistraiguṇyō bhavārjuna ।
nirdvandvō nityasattvasthaḥ
niryōgakṣēma ātmavān || 2-45 ||

The Vedas deal with the three attributes; be you above these three attributes (gunas), O Arjuna, free yourself from the pairs of opposites, and ever remain in the sattva (goodness), freed from all thoughts of acquisition and preservation, and be established in the Self. [Chapter 2 – Verse 45]

- Jnani's Drishti - Shunya - Vacant look
- Blank perception - sees beauty as it is and walks away

No question of Gita :

ध्यायतो विषयान्पुंसः
सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

dhyāyatō viṣayān puṁsaḥ
saṅgastēṣūpajāyatē ।
saṅgāt sañjāyatē kāmāḥ
kāmat krōdhō'bhiajāyatē || 2-62 ||

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- That is good - Object is out of sight - Sangaste shupa jayate...

Internal drama reveals :

- Kama / Krodha Falling in love at 1st sight - Glorified in movies / Samsara
- Perception should stop with perception no cascading effect.

Shunya Drishti :

- **I have opportunity to use youth body for some time - Be objective**
- Does Lokasangraha to improve world
- Doesn't want benefits for his Poornatvam
- His Poornatvam not dependent on his karma Phalam

Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścīdarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Look - Blank
- Activities - Purposeless
- Sense organs - As though deficient
- Poornatvam brings out compassion, Comparison is our nature
- Crookedness - Acquired - Superimposed through Avidya / Ahamkara / Mamakara
- Jnanam - Brings natural compassion called Ahetuka Daya
- Sense organs incapable of producing Raaga / Dvesha / Sukham / Dukham
- Agyani's sense organs - Fully active
- Raaga Indriyas - Dvesha Indriyas / Sukha Indriyas - no attraction / Attachment.

Chapter 17 - Verse 9 :

शून्या दृष्टिर्वृथा चेष्टा विकलानीन्द्रियाणि च ।
न स्पृहा न विरक्तिर्वा क्षीणसंसारसागरे ॥९॥

*śūnyā dr̥ṣṭir-vṛthā ceṣṭā vikalānīndriyāṇi ca,
na spr̥hā na viraktirvā kṣīṇa-saṁsāra-sāgare. (9)*

There is no attachment or aversion for one in whom the ocean of the world has dried up. His gaze becomes vacant. His bodily actions are purposeless and his senses inoperative.
[Chapter 2 – Verse 9]

1) Description of liberated - Mukta Lakshana :

- Natural traits - Because of strength of Atma Jnanam to be followed by seekers
- Sadhanas to be pursued by Sadhakas.

2) Follow traits for jnana Yogyata Praptyartam :

- Jnana - Praptyartam
- Jnana Nisha - Praptyartam / Jivan Mukti
- Jnann Phalam - Praptyartam
- Makes Sattva / Rajas / Tamas successful and germinate Jnanam
- Only in presence of Deivi Sampat of Gita : Chapter 16 - Verse 5

Gita :

दैवी सम्पद्विमोक्षाय
निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीम्
अभिजातोऽसि पाण्डव ॥१६-५॥

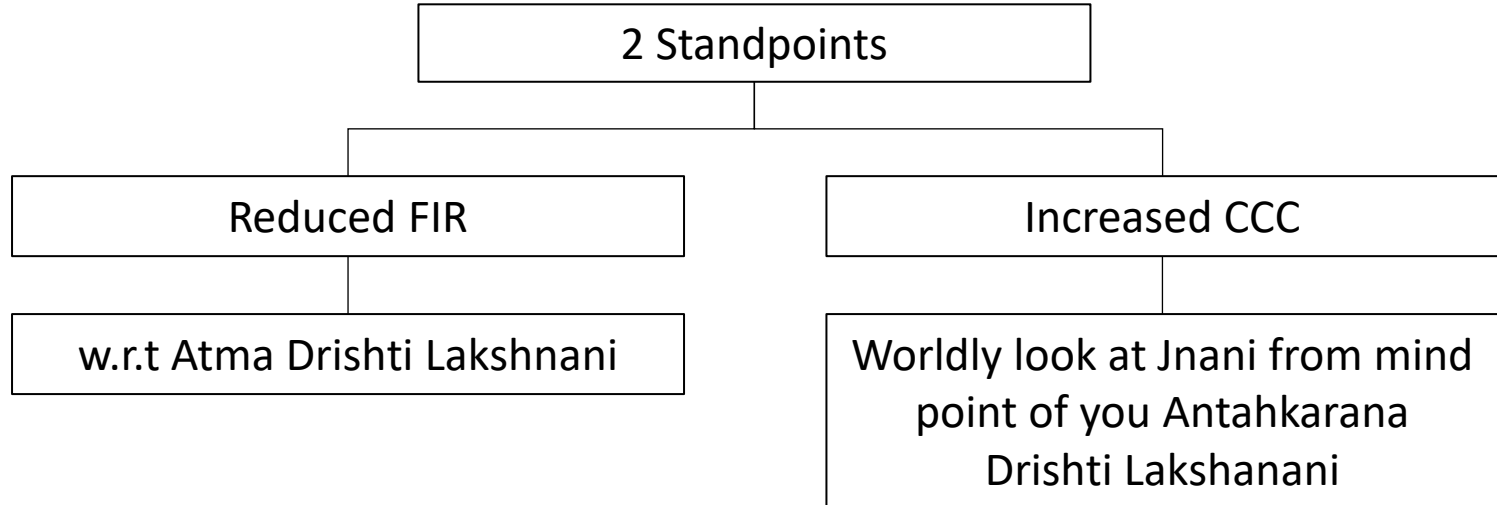
daivī sampadvimōkṣāya
nibandhāyasurī matā ।
mā śucaḥ sampadaṃ daivīm
abhijātō'si pāṇḍava || 16-5 ||

The divine nature is deemed for liberation, the demoniacal for bondage; grieve not, O Pandava, you are born with divine qualities.[Chapter 16 - Verse 5]

3) Assimilate Jnanam and convert to Jnana Nishta called Sthira Prajna :

- Knowledge Available during Crisis - When Prarabda functioning.

4) When liberate person described in Shastra :



- Sama Dukha, Sukha Svastaha...

- Tulya = Samaha = Equipoise
- FIR reduction means don't be over judgemental or guilty - Can't be zero for Jivan Mukta.
- Increased CCC - Calm / Cheerful / Confident - Poised mind cheerful initially.
- Confident w.r.t. future and in difficult situation - Samatvam w.r.t. mind
- Atma - Doesn't have FIR - Free whatever is level of FIR
- Nitya Shuddha / Mukta / Buddha, Sat chit Ananda Svarupa...
- FIR / CCC at mental level.

Chapter 17 - Verse 10 :

न जागर्ति न निद्राति नोन्मीलति न मीलति ।
अहो परदशा क्वापि वर्तते मुक्तचेतसः ॥१०॥

*na jāgarti na nidrāti nonmīlati na mīlati,
aho paradaśā kvāpi vartate mukta-cetasah. (10)*

The Man of Wisdom neither keeps awake nor sleeps. He neither opens nor closes his eyes. Oh!
The liberated soul anywhere enjoys the supreme state of Consciousness.
[Chapter 17 – Verse 10]

- Always check if verse is w.r.t
- Mind called Ahamkara or Atma
- Atma - Otherwise called Sakshi Jeevan Mukti Varnanam.
- Jnani doesn't keep awake at all, not dreaming / Samadhi, all the time description from Atma.

- Mind never will be free from sleep or waking or dream.
- Doesn't close eyelid = Meelati Atma Drishti - Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिँल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tadu natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [2 - 2 - 8]

He is Atma witness of 3 Avasthas of mind :

- Fully Awake Active / Partially Active / Passive.

Gita :

अभ्यासेऽप्यसमर्थोऽसि
मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि
कुर्वन्सिद्धिमवाप्स्यसि ॥ १२-१० ॥

abhyāsē'pyasamarthō'si
matkarmaparamō bhava |
madartham api karmāṇi
kurvan siddhim avāpsyasi || 12 - 10 ||

If you are unable even to practise Abhyasa-yoga, be you intent on performing actions for my sake; even by doing actions for My sake, you shall attain perfection. [Chapter 12 - Verse 10] 439

- Atma not Avastha Trayavan but Avastha traya Sakshi.
- Atma illumines waking mind dream mind - Projecting inner Vasana sleep mind passive.
- Jnani the Atma - Never keeps Awake
 - Goes to sleep
 - Opens eyes / Closes

What is the state?

- Not state accomplished in Particular time.
- It is Supreme natural state of Atma
- Jnani in this condition all the time called Sahaja Samadhi...
- State enjoyed when one is disidentified with the mind
- Aham Manasaha Sakshi - Sanskrit
- In Tamil - its conscience part of mind Anatma (Mana Sakshi)
- Consciousness Atma means Sakshi
- One who withdraws from mental identification

Chapter 17 - Verse 11 :

सर्वत्र दृश्यते स्वस्थः सर्वत्र विमलाशयः ।
समस्तवासनामुक्तो मुक्तः सर्वत्र राजते ॥११॥

*sarvatra drśyate svasthaḥ sarvatra vimalāśayaḥ,
samasta-vāsanā-mukto muktaḥ sarvatra rājate. (11)*

The liberated one is found everywhere abiding in the Self and is undefiled by desires under all conditions. Freed from all vasanas, he revels. [Chapter 17 – Verse 11]

- I don't lose sight of centre of gravity
- I am Atma Svarupa...
- Jivan Mukti = Dance (with pot on head in Tamil Nadu unique)
- In all conditions - Jnana Nishta

Gita :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

**tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ |
guṇā guṇēṣu vartanta
iti matvā na sajjatē ||3-28||**

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Reducing all activities playing roles
- I am Atma - ever free from role... Brahma Sthithi...
- Advantage of remembering - Mind clear and calm Vimala Ashaya = Mind.

Advantage :

- Mind = Enjoys equanimity
- From Atman point, he enjoys Svarupam
- I am witness of this mind going through its condition - Such a person outshines everywhere.

Chapter 17 - Verse 12 :

पश्यन् शृण्वन् स्पृशन् जिघ्रन् अश्नन् गृह्णन् वदन् ब्रजन् ।
ईहितानीहितैर्मुक्तो मुक्त एव महाशयः ॥१२॥

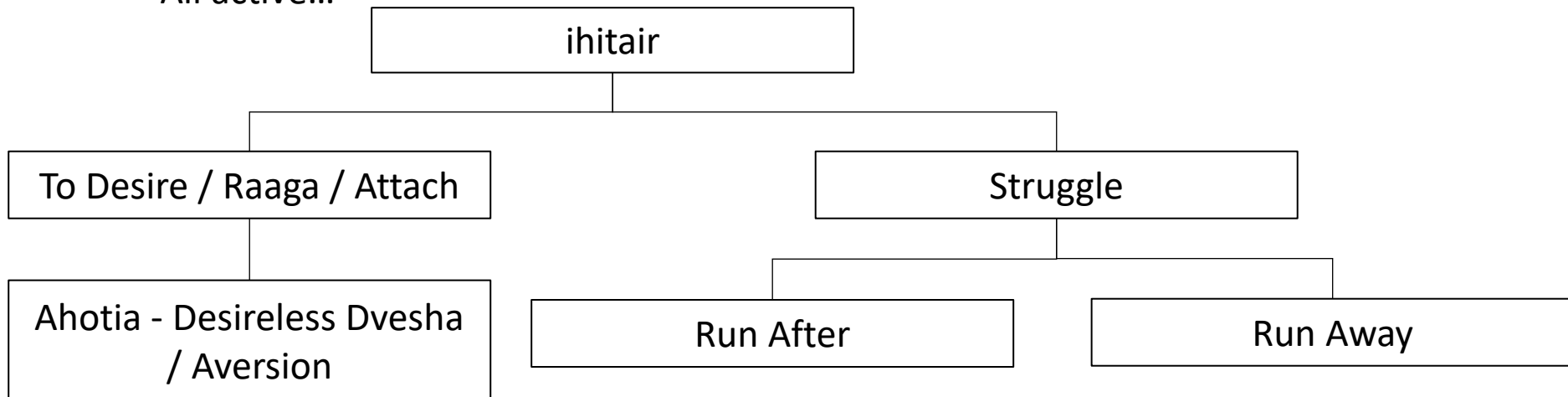
*paśyan śṛṇvan sprśan jighran aśnan grhṇan vadan vrajan,
īhitān-īhitair-mukto mukta eva mahāśayaḥ. (12)*

Seeing, hearing, touching, smelling, eating, accepting, speaking and walking, the noble-minded one, free from all attachments and aversion, is indeed liberated. [Chapter 17 – Verse 12]

Jnani interacts with world :

- Clasp rejection - internal rejection
- All sense organs open to world - will hear / see / touch...
- Whatever the conditions of organs going through.

- Pashyan - Eyes
- Srinvan - Ears
- Sprishan - Skin
- Jigran - Smell
- Ashnan - Tongue
- Grihnan - Hands
- Vadam - Speech
- Vrajnan - Legs
- - Payu Upastha
- All active...



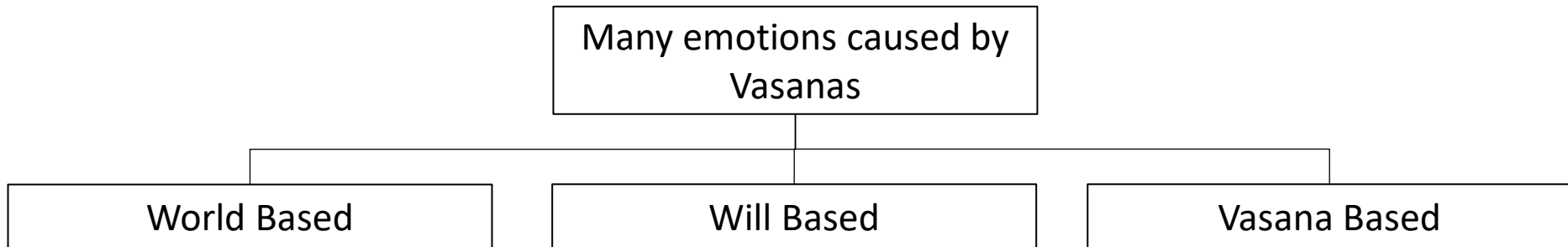
- Mind constantly judges world and Categorizes.
- I want / I don't want - Jnani Doesn't do categorization.

रागद्वेषविमुक्तैस्तु
विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu
viṣayānindriyaiścaran |
ātmavaśyairvidhēyātmā
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

- Free from Vasana / Samskaras / impressions from past experiences...



- Mind disturbed - Unknown / Unidentifiable disturbances called Kashaya Janya Disturbances...
- Jnani is Samastha Vasana Mukta can't Eradicate Vasanas... Anadikala Pravadaha Sanchita Vasana infinite...
- We are only trying to reduce impact of Negative Vasanas = FIR reduction
- Reducing Kama / Krodha / Lobha - Vasana Kshama not Jnani's description from mind's standpoint.

- Need not remove Vasanas - They belong to mind, can reduce only.
- Detaching from mind = Samastha Vasana Kshayam
- Atma Drishtaya Samastha Vasana Mukta = Nirvasana Manaha
- Jnani remains as Sakshi as Vasana, doesn't get intensified at Verbally / Action levels...
- Storm in Tea Cup stays mildly - Few seconds and disappears - Emotions rise and Disappear.

2nd Meaning :

Pravirthi	Nivriti
Running after	Running Away

- Accepting Prarabda as it is
- At mental level he has got acceptance
- Boils to Samatvam - Such noble person liberated
- Enlightened / Accommodative mind
- Mind is always backed by intellect
- Intellect has always norms / Criteria

How people should behave / Talk / Sit / Act Criteria norms :

- Keeping this scale, alone it experiences things / listening to different lectures
- When it experiences constantly it checks with these norms
- It is a powerful instrument.

- Based on intellectual norm, emotional mind approves and disapproves.
- Constant approval / Disapproval process going on every second.
- Approval means - Mind happy
- Disapproval means - Mind disturbed
- Negative emotions are different levels of disapproval.
- Anger / Sorrow / Hatred emotional disapproval of people / Situation / Body / Prarabda...

Intellect has rigid norms :

- Moksha = Loosing rigidity
- Understanding - World need not tally with my intellectual norm.
- Intellect can't avoid facing norms
- Once maturity comes, mind doesn't approve anything.
- Mind learns to accommodate

Swami Dayanandha :

- Accommodative mind has tolerance
- Tolerance alone is non-reactive mind
- Jnani has norms but accommodates all irrespective of others immaturity = Noble mind.

Chapter 17 - Verse 13 :

न निन्दति न च स्तौति न हृष्यति न कुप्यति ।
न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः ॥१३॥

*na nindati na ca stauti na hr̥syati na kupyati,
na dadāti na gr̥hṇāti muktaḥ sarvatra nīrasaḥ. (13)*

The liberated one neither abuses nor praises. He neither rejoices nor is he angry. He neither gives nor receives. He is free from enjoyment in all objects. [Chapter 17 – Verse 13]

Jnani doesn't criticize :

- Every one has deficiency in Body / Mind - No perfection in Anatma level
- Ishvara alone is perfect at Atma / Anatma level

Jnani :

- I have no right to criticize in front and behind
- Doesn't flatter with motive, appreciated glory in people as Vibuti of Ishvara.

Gita - Chapter 10 :

- Not excited when things go in favour
- Not angry with God - when unfavourable

From Atma angle :

- Doesn't receive / give Avyavaharyam - from Atma angle
- Such Mukta Purusha is not emotionally hooked
- He is free from all emotional tastes
- He doesn't get hooked or empowers himself to get hooked
- Free from Raaga - Dvesha (Very powerful).

Lecture 43 (important)

Chapter 17 - Verse 13 :

न निन्दति न च स्तौति न हृष्यति न कुप्यति ।
न ददाति न गृह्णाति मुक्तः सर्वत्र नीरसः ॥१३॥

*na nindati na ca stauti na hr̥ṣyati na kupyati,
na dadāti na gṛhṇāti muktaḥ sarvatra nīrasaḥ. (13)*

The liberated one neither abuses nor praises. He neither rejoices nor is he angry. He neither gives nor receives. He is free from enjoyment in all objects. [Chapter 17 – Verse 13]

1) Mind of serious Vedantic Student is a place of constant power struggle :

- Between : Ahamkara I and Sakshi I - Both want to dominate the mind.

Ahamkara I	Sakshi I
<ul style="list-style-type: none">- Chidabasa Chaitanyam associated with Body / Mind complex- Having Ahamkara / Mamakara not pride - but individuality	<ul style="list-style-type: none">- Chit Consciousness- No connection with body mind complex, which is ever free

- For Non-vedantic student, there is only Ahamkara I...
- Life is governed by only one master - No power struggle - One party rule
- Continuity is in question.

- Sakshi I - Not known
 - - Not come to existence
- } Ajnanis
- Real I / Core I / Sakshi I - Teacher has introduced.

What should dominate life - Ahamkara or Sakshi I??

- In duty - Ahamkara alone should dominate, based on designation - Brother / MD...
- Designation based Ahamkara - which paper to sign...
- On Prarabda - Difficult situation, people events happening and responses to Situations can be based on Ahamkara or Sakshi (Philosophy of life)
- What should I do - Ahamkara has to decide
- If based on Ahamkara, life is struggle
- Problem / Samsara - Ahamkara drags life - I am helpless victim.
- Look at response from Sakshi I - Then life is seen as sport / Game
- When I choose to respond from Ahamkara angle - Life is a struggle / Drag.
- Governed by dissatisfaction
- Governed by anxiety / insecurity
- Life / Events looked from Sakshi angle
- Life is adventure / Ordinary sport

Go to Kailash :

- Adventure and Attitude of Pilgrimage gives Satisfaction.

- While responding, life is struggle / Sport depending on Ahamkara / Sakshi domination scriptures give model minds.
- When they lead a Sakshi Pradhana life and respond to various situations in life.

Lakshanani - Gita :

अर्जुन उवाच ।
स्थितप्रज्ञस्य का भाषा
समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत
किमासीत ब्रजेत किम् ॥ २-५४ ॥

arjuna uvāca
sthitaprajñasya kā bhāṣā
samādhisthasya kēśava ।
sthitadhīḥ kiṁ prabhāṣēta
kim āsīta vrajēta kim || 2-54 ||

Arjuna Said : What, O Kesava, is the description of him who has steady wisdom and who is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk? [Chapter 2 – Verse 54]

ये तु धर्म्यामृतमिदं
यथोक्तं पर्युपासते।
श्रद्धधाना मत्परमाः
भक्तास्तेऽतीव मे प्रियाः ॥ १२-२० ॥

yē tu dharmyāmṛtam idaṁ
yathōktaṁ paryupāsatē|
śraddadhānā matparamāh
bhaktāstē'tīva mē priyāḥ || 12-20 ||

They indeed, who follow this immortal dharma (Law of life) as described above, endowed with faith, regarding me as their supreme goal-such devotees are exceedingly dear to me. [Chapter 12 - Verse 20]

अर्जुन उवाच ।
कैर्लिङ्गैस्त्रीन्गुणानेतान्
अतीतो भवति प्रभो ।
किमाचारः कथं चैतान्
त्रीन्गुणानतिवर्तते ॥ १४-२१ ॥

arjuna uvāca
kairliṅgaistrīn guṇān ētān
atītō bhavati prabhō |
kimācāraḥ katham caitān
trīn guṇān ativartatē || 14-21 ||

Arjuna said : What are the marks of him, who has crossed over the three Gunas, O Lord? What is his conduct, and how does he go beyond these three Gunas? [Chapter 14 - Verse 21]

- Descriptions of model minds which are Sakshi - Pradhana and Ahamkara - Downplayed to determine duty.

Why give models?

- Make our minds closer to standard in factory

Gita :

- Selective portion gives model mind.

Ashtavamsa : Full : Model mind :

- Monitoring / Reforming responses w.r.t. Model = Nididhyasanam
- Start day with any model : Anatma / Nitya / Nirpapam / Punyam.
- How to respond to no water / Electricity / Maids.

Chapter 17 - Verse 14 :

सानुरागां स्त्रियं दृष्ट्वा मृत्युं वा समुपस्थितम् ।
अविह्वलमनाः स्वस्थो मुक्त एव महाशयः ॥१४ ॥

*sānurāgāṁ striyaṁ dr̥ṣṭvā mṛtyuṁ vā samupasthitam,
avihvala-manāḥ svastho mukta eva mahāśayaḥ. (14)*

The noble-minded one is not perturbed and remains self-poised at the sight of a woman full of passion, as well as of approaching death. He is, indeed, liberated. [Chapter 17 – Verse 14]

Model mind :

- One whose philosophy of life doesn't change from experience to experience.
- Ahamkara dominated mind - Changes philosophy every moment, Is life good / Bad.
- All well if tasting favourable dish...
- One problem - Boredom / Struggle / Danger / Bayam
- Model mind understands - Life mix of pleasure and pain - Alternating in time and place
- In some areas intense pleasure / Pain experienced
- Therefore intellect can't judge, life is pleasure / Pain
- In individuals life, both exist
- Equanimity and sameness of Bava described here
- Person's life heavily determined by spouse
- Each has one's behaviour affects other - Marriages made in heaven.

- Sa-anuraga - Endowed with love / Affection / Care - ups and downs of Prarabda will not be felt.
- Knowledge provides cushion for opposite experiences.
- Another extreme - intensive care unit
- Both belong to ahamkara - Changes philosophy of life
- Jnani doesn't lose balance

Life :

- Means - relations come and go
- Not over excited / Over depressed
- Life flow of events / Mind not turbulent on both occasions
- Rising sun - Grows brighter / Prosperity
- Setting sun - Disappears
- Colour same - See picture of sun
- Can't differentiate Rising / Setting sun...
- Mind - Avikula Manaha
- Svasthaha - Mind dominated by Sakshi I
- No response - Abides in his Svarupa! Equanimity and balance
- Who ever enjoys Jnani's model mind, is called Jivan Mukta mind
- Such Sakshi Pradhana mind is liberated.

Chapter 17 - Verse 15 :

सुखे दुःखे नरे नार्यां सम्पत्सु च विपत्सु च ।
विशेषो नैव धीरस्य सर्वत्र समदर्शिनः ॥१५॥

*sukhe duḥkhe nare nāryāṁ sampatsu ca vipatsu ca,
viśeṣo naiva dhīrasya sarvatra sama-darśinaḥ. (15)*

The wise one who sees the same everywhere, sees no difference between happiness and misery, man and woman, fortune and misfortune. [Chapter 17 – Verse 15]

- Pairs of opposites are confronted by Ahamkara not determined by will of Ahamkara.
- Will influences experiences, unpredictable / Unknowable / Unsustainable...
- Prarabda brings favourable / Unfavourable condition towards male and Female (Naari)
- Creation is mix of both - Can't be only female - Life mix of male / Female
 - Sampat = Prosperity
 - Vipat = Loss / Adversity
- No Viseshā - No powerful reaction - W.r.t
- Model mind for Dheera purusha mind Dominated by Sakshi / Sat chit Ananda I
- Ahamkara not absent - But sparingly used

Chapter 17 - Verse 16 :

न हिंसा नैव कारुण्यं नौद्धत्यं न च दीनता ।
नाश्चर्यं नैव च क्षोभः क्षीणसंसरणेनरे ॥१६॥

*na himsā naiva kārūṇyam nauddhatyam na ca dīnatā,
nāścaryam naiva ca kṣobhaḥ kṣīṇa-saṁsaraṇe nare. (16)*

In the man, whose worldly life is exhausted, there is neither compassion nor violence, neither humility nor pride; neither wonder nor agitation. [Chapter 17 – Verse 16]

- Jnani's mind treats every one equally, because there is one Atma behind every body.

Gita :

- Atma Parijyena Samadarshana - From Sakshi angle - world = One object consisting of innumerable bodies
- Jnani can't hurt any body

Karunyam :

- Agyani has contamination / Attachment - Directed towards a few family members.
- Arjuna had objective mind but with relatives with whom he had attachment Kripaya.
- Paraya Aavishta Dharma thrown out of mind.
- Kripa - really was Raaga

How to know if it is Pure compassion or polluted compassion?

- Polluted compassion creates sorrow in me
- Obstructs discrimination - violates dharma
- Raaga / Moha / Shoka are indications of Polluted compassion - Dharma / Adarma Aviveka....

- In pure compassion - No sorrow - Helps victim of problem
- Action / Service / Care without sorrow.

Gita :

अद्वेष्टा सर्वभूतानां
मैत्रः करुण एव च।
निर्ममो निरहङ्कारः
समदुःखसुखः क्षमी ॥ १२-१३ ॥

advēṣṭā sarvabhūtānām
maitraḥ karuṇa ēva ca |
nirmamō nirahaṅkāraḥ
samaduḥkhasukhaḥ kṣamī || 12 - 13 ||

He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain and forgiving... [Chapter 12 - Verse 13]

- Advasha... Liberated has compassion.
- Samsaris have polluted compassion which creates sorrow / Greed.
- Jnani has neither self importance / Self Pity.

Self importance	Self Pity
<ul style="list-style-type: none"> - Ayudatyam - Superiority complex 	<ul style="list-style-type: none"> - Deenata - Inferiority complex

- Any Ahamkara has superiority / Inferiority / Some richer / Power Variety in Ahamkara natural.
- W.r.t Sakshi - No gradation / Comparison no pride / vanity / Self pity - One Sakshi.

- No thrills / Excitement / No kicks / Therefore Avoid extremes of Positive / Negative emotions - Not good for spiritual health.
- No Shoba - Deep depression / Turbulence - Mind shattering experiences.
- What - Ahankara / Prarabda based
- So what - Sakshi based
- In whom samsara has subsided - FIR reduction takes place.

Chapter 17 - Verse 17 :

न मुक्तो विषयद्वेषा न वा विषयलोलुपः ।
असंसक्तमनाः नित्यं प्राप्ताप्राप्तमुपाश्रुते ॥१७॥

*na mukto viṣaya-dveṣṭā na vā viṣaya-lolupah,
asaṁsakta-manāḥ nityaṁ prāptāprāptam-upāśrute. (17)*

The liberated one has neither aversion nor craving for the objects of the senses. Ever with detached mind, he experiences both what is attained and what is not attained.
[Chapter 17 – Verse 17]

Model mind has removed the words - Power of disturbing the mind :

- World has power to disturb the mind which, I have given up through my Raaga / Dvesha.
- When I have attachment for object, Objects make me happy by its presence / Unhappy by its departure.
- Moment I develop attachment, I am handing over switch board of happiness and sorrow to another person.

When do I handover?

- Moment I form attachment, it becomes Vishaya... empowered object, which can choose to disturb me, either by being near me or away.
- Jnani has depowered his family / Properties.
- Their condition - I wont allow to affect my emotion.
- Neither hatred or craving for Vishaya... Raaga / Dvesha Rahitaha...
- When switch board not in the world, it is a relaxed mind - No anxiety free from Samsakti involvement / Non-obsessed mind.
- Confronts situation with calm mind.
- When world is disempowered life is Drama.
- When world empowered life is struggle / Stress generating thing.

Chapter 17 - Verse 18 :

समाधानासमाधानहिताहितविकल्पनाः ।

शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥१८॥

samādhānāsamādhāna-hitāhita-vikalpanāḥ,

śūnyacitto na jānāti kaivalyamiva saṁsthitaḥ. (18)

The wise man of empty mind does not know the mental alternatives of contemplation and non-contemplation, of good and evil. He abides, as it were, in the state of Aloneness.
[Chapter 17 – Verse 18]

- Sitting meditation and Nididhyasanam and general alertness required.

- What disturbs mind at end of class?
- Before sleeping - what comes?
- Early morning - what comes?
- Deeper disturbances come
 - Some diseases cured by walking
 - Some diseases ICU
- Psychological issues - Solved by general alertness.
- Some drag mind, therefore Vedantic 'Meditation' required
- When person abides in Sakshi permanently, Nishta comes then 'Meditation' not required.

Chapter 17 - Verse 18 :

समाधानासमाधानहिताहितविकल्पनाः ।

शून्यचित्तो न जानाति कैवल्यमिव संस्थितः ॥१८॥

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[Chapter 17 – Verse 18]

- Meditation is one of Sadhana, Depends on type and time of difference.
- If you invoke property / Wife / Worry in morning... 'Nididhyasanam' has to be done differently, depending on type of Agitation.
- If no 'Meditation' - No Pratyavaya Papam.
- Therefore Jnani not bothered about performance and Non-performance of Meditation.
- Karma Khanda Aham Graha Upasana - Sandhya Vandana
- Brahma Aikya Upasana not Jnana Upasana Abhoda Upasana - Rules compulsory.
- Once Abheda Jnanam comes, no repetition comes Vikalpana - Na Janati.
- Jnani has no conflicts - Samadhana (Meditation) / Asamadhana (No focus / concentration)

- Sandhya Vandhana Morning - Face East
- Sandhya Vandhana evening - North / West

Panchadasi - Chapter 7 - Verse 100 to 130 : for 'Nididhyasanam no rules

- Ramana Sad Darshana - No one repeats I am human being, for me I know I am.
- Human being / Brahman doubtlessly - No 'Meditation' required
- Guna / Dosha with Karmas only
- Mind free from preoccupation of Raaga / Dvesha
- Ahamkara and Mamakara - Makes mind Non-functional

- Shunya Manaha - Not thoughtless / Vacant / Empty mind but mind free from disturbing thoughts

100 % Mind available for any job :

- Samsari has shallow / Superficial / Non-registering mind - Mind Pre-occupied
- Remains as though Videha Mukti / Kaivalyam.
- Now Jivan Mukti - As though free from Body / Mind as they don't create Baram.
 - Shoe fitting - Presence not felt
 - Biting shoe - All the time you know...

- No disturbances - Ashantasya Mano Baraha
- Shantasya Manaha Mukta
- Enlightened / Lightened mind abides in Kaivalyam.

Chapter 17 - Verse 19 :

निर्ममो निरहङ्कारो न किञ्चिदिति निश्चितः ।
अन्तर्गलितसर्वाशः कुर्वन्नपि करोति न ॥१९॥

*nirmamo nirahaṅkāro na kiñciditi niścitaḥ,
antargalita-sarvāśaḥ kurvannapi karoti na. (19)*

Devoid of the feelings of "I-ness" and "my-ness", knowing for certain that nothing is and with all his inner desires melted away, the wise man does not act, though he may appear to be acting. [Chapter 17 – Verse 19]

Why mind light? As though Non-existent :

- Nirmama / Nirahamkaraḥ - free from Mano / Deha Abhimana
- Ahamkara - Claim Body / Mind as mine
- Mamakara - Claiming ownership of family / Professional / Possessions.
- Abhimana expresses in form of ownership and controllership, Bhagawan owner and controller can take back without SMS!!
- Ownership is delusion.
- We want to take charge of body / Property.

Remember :

- We are contributors not owners
- Ahamkara and Mamakara delusion by which I claim ownership and controllership.
- Claiming expresses in form of Chinta worry.
- Every worry associated with ownership and Controllership.

- Without Ahamkara and Mamakara - No worry
- 99% of Universe doesn't disturb - 1% - My property! My Bank Account worry.
- With regard to them I have Abhimana / Chinta
- Where Chinta - There is Vishesha Prarthana, special prayers.
- Every Prayer = Ahamkara and Mamakara Centered
- Directed towards small segment of creation - She should be well...

Abhimana Claims Clasp :

- Claims / Anxiety / Special prayer
- Any temple special prayer for Special Gothram.
- 3 Together = Samsara interconnected / Mutually nourishing.
- Peace = Clasp rejection / Renunciation.
- Clasp Rejection = Moksha = give up claiming / Special Prayers.

Katho Upanishad : Difficult

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

क्षुरस्य धारा निशिता दुरत्यया दुर्गं पथस्तत्कवयो वदन्ति ॥ १४ ॥

Uttishata jagrata, Prapya varan nibodhata,

Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti || 14 ||

Arise, awake ; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise. [1 - 3 - 14]

- No Ahamkara / Mamakara = Moksha.

- In Meditation of Samsari, handover everything to god.
- Repeatedly see fact = Bhagawan alone owns everything controls everything.
- Do duty as contributor without consequence
- I don't know Prarabda Karma rules follow healthy rules.
- Don't be obsessed with future health of anyone - Otherwise worry...
- Nirmama / Nirahamkara = Free from 3 = Clasp Rahitaha.
- From Atma Angle - World as good as Non-existent because anything unreal is Available only for experience, can't be taken as existent!
- Like Swapna / Intimately experienced, thought disturbances in mind

• **World = Maya disturbance.**

- Chitta Spandana me Vadan Ganda...
- Mild (Not real) seeming disturbance is Vast consciousness, therefore world as good as Non-existent.
- Experientially Available not fact - Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmīrāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- Sarvam Nasti iti Nischita - Understood truth not Verbal!
- Unreality of dream understood on waking up.
- Waker alone can declare untruth of Dream.
- Dreamer continuing in dream can't negate.
- Waker up to bigger waker...
- Turiyam or Atma - From Turiya Drishti Prapancha Upasanam.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghaṇam na prajñam nāprajñam |
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- All desires within mind have fallen.
- Every desire born out of self dissatisfaction / Self Complaint express as dissatisfaction.
- All inadequacies gone = Freedom from Non-binding desire.
- Binding desires comes from self inadequacy self dissatisfaction.
- Fulfillment makes Big Psychological difference - if not feat.
- Binding desires influence me emotionally, Jnani has Non-binding desires...

What is their Source! Prarabda Vasana :

- Character / Personality brought out from Purva Janma / Svabava / Prakirti.

Gita : Because of Prarabda...

सदृशं चेष्टते स्वस्याः
प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि
निग्रहः किं करिष्यति ॥ ३-३३ ॥

sadrśaṃ cēṣṭatē svasyāḥ
prakṛtēṛjñānavān api |
prakṛtiṃ yānti bhūtāni
nigrahaḥ kiṃ kariṣyati || 3-33 ||

Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

Svabava different :

- Tapovan / Ramana, build temple / Hospital / School / Ashrama Loka Sangraha -
Because of Prarabda Shuba Vasana.

Gita :

नैव तस्य कृतेनार्थ
नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु
कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
nākṛtēnēha kaścana |
na cāsyā sarvabhūtēṣu
kaścidarthavyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- If activity successful ok
- If activity not successful ok

Panchadasi :

अप्रवेश्य चिदात्मानं पृथक्पश्यन्नहंकृतिम् ।

इच्छंस्तु कोटिवस्तूनि न बाधो ग्रन्थिभेदतः ॥२६२॥

Apraveśya cidātmānaṁ pr̥thak paśyanna haṅkṛtim ।

iccham̐stu koṭi vastūni na bādho gran̐thi bhedataḥ ॥ 262॥

When a man can disidentify the self from egoism, and realise that the self is in no way connected with egoism, then though he may have crores of desires they will not bind him, because he has cut the 'knot of the conscious with the unconscious'. [Chapter 6 - Verse 262]

A, B, C, D :

- New year talk on desire on Non-binding desires
- Appropriate, balanced / Clean / Emotionally
- Don't allow to empower to disturb you
- Ok / Not ok - It merely is there...
- Be free from binding desires
- For Loka Sangraha - Build ashramas
- All Non-binding desires to keep Swamiji busy!!

Chinmaya :

- CC MT - See See empty
- Money limited.... Earning money for Ashram.

Gita :

सक्ताः कर्मण्यविद्वांसः
यथा कुर्वन्ति भारत ।
कुर्याद्विद्वांस्तथासक्तः
चिकीर्षुर्लोकसङ्ग्रहम् ॥ ३-२५ ॥

saktāḥ karmaṇyavidvāṃsah
yathā kurvanti bhārata |
kuryād vidvāṃstathā'saktah
cikīrṣurlōkasaṅgraham || 3-25 ||

As the ignorant men act from attachment to action, O bharata, so should the wise men act without attachment, wishing the welfare of the world. [Chapter 3 – Verse 25]

- Internally no Mamakara / Ahamkara actions don't bind him...

Gita :

अनादित्वान्निर्गुणत्वात्
परमात्मायमव्ययः ।
शरीरस्थोऽपि कौन्तेय
न करोति न लिप्यते ॥ १३-३२ ॥

anāditvānnirguṇatvāt
paramātmāyam avyayaḥ |
śarīrasthō'pi kauntēya
na karōti na lipyatē || 13-32 |

Being without beginning, and being devoid of qualities, the supreme Self, the imperishable though dwelling in the body, O Kaunteya, neither acts, nor is tainted. [Chapter 13 - Verse 32]

Chapter 17 - Verse 20 :

मनः प्रकाशसंमोहस्वप्नजाड्यविवर्जितः ।
दशां कामपि संप्राप्तो भवेद्गलितमानसः ॥२०॥

*manaḥ prakāśa-saṁmoha-svapna-jāḍya-vivarjitaḥ,
daśāṁ kāmapi saṁprāpto bhaved-galita-mānasaḥ. (20)*

An indescribable state is attained by the sage whose mind has melted away, whose functions having ceased to operate and who is free from delusion, dreaming and dullness.
[Chapter 17 – Verse 20]

By Clasp rejection / Renunciation :

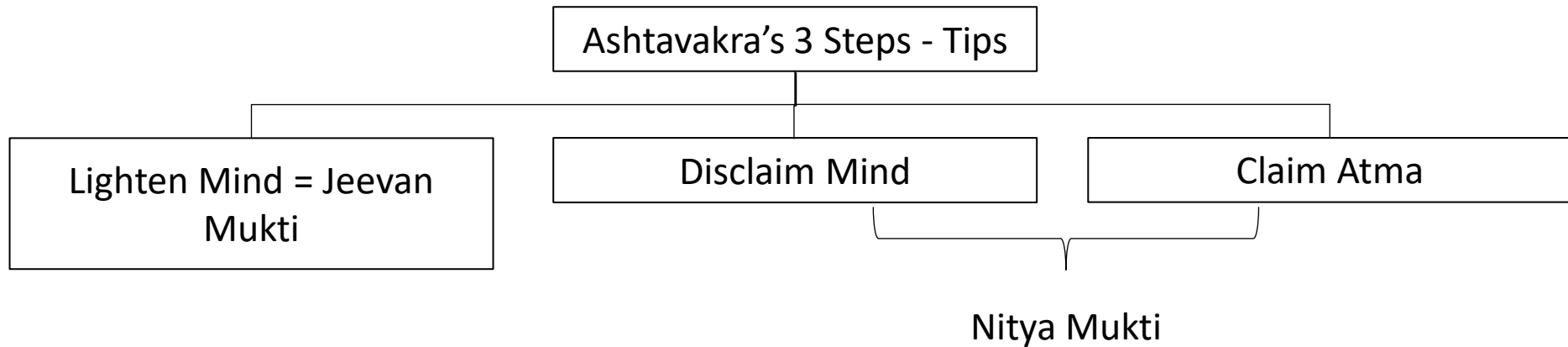
- Claiming ownership controllership / Anxiety / Special Prayers.
- Jnani removes Ahamkara / Mamakara disturbing thoughts
- Therefore mind not Baram - Becomes light.
- Making mind light itself is Jeevan Mukti, refine mind, load mind

1st Sadhana :

2nd Sadhana :

- This refined / Light mind I am not - Once mind is light, you can push the light mind to the world and claim I am Nitya Mukta Atma.
- Why handle world, lighten mind, disclaim / Disown mind (Mithya)
- You can't own Atma with a heavy.
- Mind disturbed mind "Loaded mind can't realise" (Very big Realization)

- Be pushed away / Rejected / Disclaimed / Disowned like loaded Tin Box can't be pushed.
- **It has to be made empty and then shift... Easy.**
- **Loaded mind can't be disidentified**
- Unloading mind = Jeevan Mukti
- Nitya Mukta = Disown mind and Claim Atma - Other wise, mind will not go away.



- Mind has fallen away from him not Mano Nasha literally.
- Don't identify with mind as I am Atma, disclaim thoughts because thoughts belong to mind.
- Prakasha - Sattvic thoughts of perception
- Sanmoha - Delusion Tamasic thought
- Svapna - Projection of Rajasic thoughts
- Jatya - Passive resolved condition of mind in Sleep (No thoughts)

Sattva	Rajas	Tamas	No Thoughts
Sattvic thoughts of perception	Mind in Swapna	Delusion	

- Jnani frees himself from all states of Mind.

Gita :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava ।
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- I don't have 100% Control over the mind, I can contribute to mind but can't control.
- Mind is influenced by Sanchita and Prarabda.
- I am mindless, ever free Atma, difficult to explain Nitya Mukti, Anirvachaniya in expressible.

CHAPTER 18

THE GOAL

100 Verses

Lecture 45

1) Chapter 18 - Biggest 100 Verses

Chapter 18 - Verse 1 :

अष्टावक्र उवाच

यस्य बोधोदये तावत् स्वप्नवद्भवति भ्रमः ।
तस्मै सुखैकरूपाय नमः शान्ताय तेजसे ॥१॥

aṣṭāvakra uvāca

*yasya bodhodaye tāvat svapnavad-bhavati bhramah,
tasmai sukhaika-rūpāya namaḥ śāntāya tejase. (1)*

Astavakra said : Salutations to That, which is the embodiment of Bliss, serenity, effulgence, with the dawn of whose knowledge, all delusions become unreal as a dream.

[Chapter 18 - Verse 1]

2) Dhyana Sloka / Mangala Sloka / Namaskaram - Prostration to Brahman / Absolute reality / Turiya Atma / Bhagawan as we do in Temple idol...

3) :

Ashtavakra's 3 Steps - Tips

Sukham

- Ananda
- Taittiriya Ananda Atma Brahman Putcham Pratishta

Shantaya

- Ever tranquil / Undisturbed
- Mandukya - Mantra 7

Tejase

- Nature of 'Consciousness'
- Light / Bright

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

Shanta :

- Free from disturbances / Embodiment of Peace.
- What is benefit of knowing happiness Instead of experience of happiness.
- All happy at sometime or other - Don't lack experience of happiness.
- We lack knowledge of happiness, we don't lack experience of happiness....

- We must work for knowledge of happiness.
- Because knowing happiness is knowing Atma
- Because happiness is nature of Atma

What should I know about happiness - 5 Features / Same as Consciousness / Sat :

- i) Happiness not Niravaya / Nirguna / Part / Property / Product of anything in creation including the mind
- ii) Happiness is independent entity pervading mind and makes mind happy (Mind is Ananda Maya Kosha) Satyam.
- iii) Happiness not limited by Boundary of Mind, its all pervading.
 - Ananda is Sarvagataha / Nirupa / Arupa Anantha... Therefore formless.
- iv) Happiness continues to exist after mind dissolves or any object resolves.
 - After resolution of entire world, happiness continues to exist. All pervading – Eternal, Nitya.
- v) Surviving pure happiness is not Available for recognition / Not Accessible because it is Absent but because medium for Manifestation is not there, Avyaktam.
 - This pure happiness is nature of Atma
 - Everybody who has Atma is having happiness all the time in Manifest or Unmanifest form.
 - Unhappy person doesn't exist.
 - Unhappy because unmanifest happiness

- In Dead body Consciousness is there / Not Manifest because Manifested medium called Sukshma Shariram is gone
- In Dead body Happiness is there / Not Manifest
- In Dead body Existence is there / Not Manifest.
- Dead body is unconscious means Unmanifest, consciousness is there in dead body.
- I am unhappy means unmanifest happiness is there.

Why Happiness is Unmanifest?

- Because ideal condition of mind is not there, then happiness Unmanifest.
- When mirror is not there, face is there - Reflection is gone - Face is Unmanifest - Face never experienceable for me

<ul style="list-style-type: none"> • When mirror is there face is Manifest / Experienceable.
--

- I can never experience my face.
- Even though I have no doubt that face exists.

Keep Mirror	Remove Mirror
<ul style="list-style-type: none"> - Face experienceable <p>Keep Mind :</p> <ul style="list-style-type: none"> - Happiness Manifest - Happiness experienceable - Natural Ananda experienceable now and then 	<ul style="list-style-type: none"> - Face Non-experienceable - Face exists <p>Remove Mirror :</p> <ul style="list-style-type: none"> - Happiness Unmanifest - Happiness not experienceable - Happiness exists - Natural Ananda is not experienceable - Means reflecting medium is not reflecting - I Ananda am there

How to experience Pure Ananda / Your original face?

- My original face / Ananda Can never be experienced not object but myself.
- To that sat chit Ananda Turiyam Atma my Namaskara.

What is benefit of knowing Turiyam / My higher Nature?

- When person wakes up to higher nature, Jagrat Prapancha gets falsified How?
- My dream experience real till I wake up
- Then dream falsified “Bododhaya”
- When there is knowledge of Turiyam world becomes Mithya / Adhyasa / unreal.

- Dream never understood as dream by Dreamer in Dream.
- Only on waking up, understood as Dream.
- From Turiyam alone, Jagrat can be falsified, to that Absolute reality, Paramartika, Satya Namaha - My prostration.

Vedanta Lesson 3 :

1) Viveka :

Permanent		Impermanent
<ul style="list-style-type: none">- Substratum Atma doesn't change- Any changing requires - Changeless substratum- Brahman alone is permanent and transcends this world		<ul style="list-style-type: none">- Sun and world changes
Viveka is Basis for Vairagyam	Sadhana Chatushtaya Sampatti	Mumukshutvam
Differentiation	Dispassion discipline	Desire

2) Dispassion (Vairagyam) :

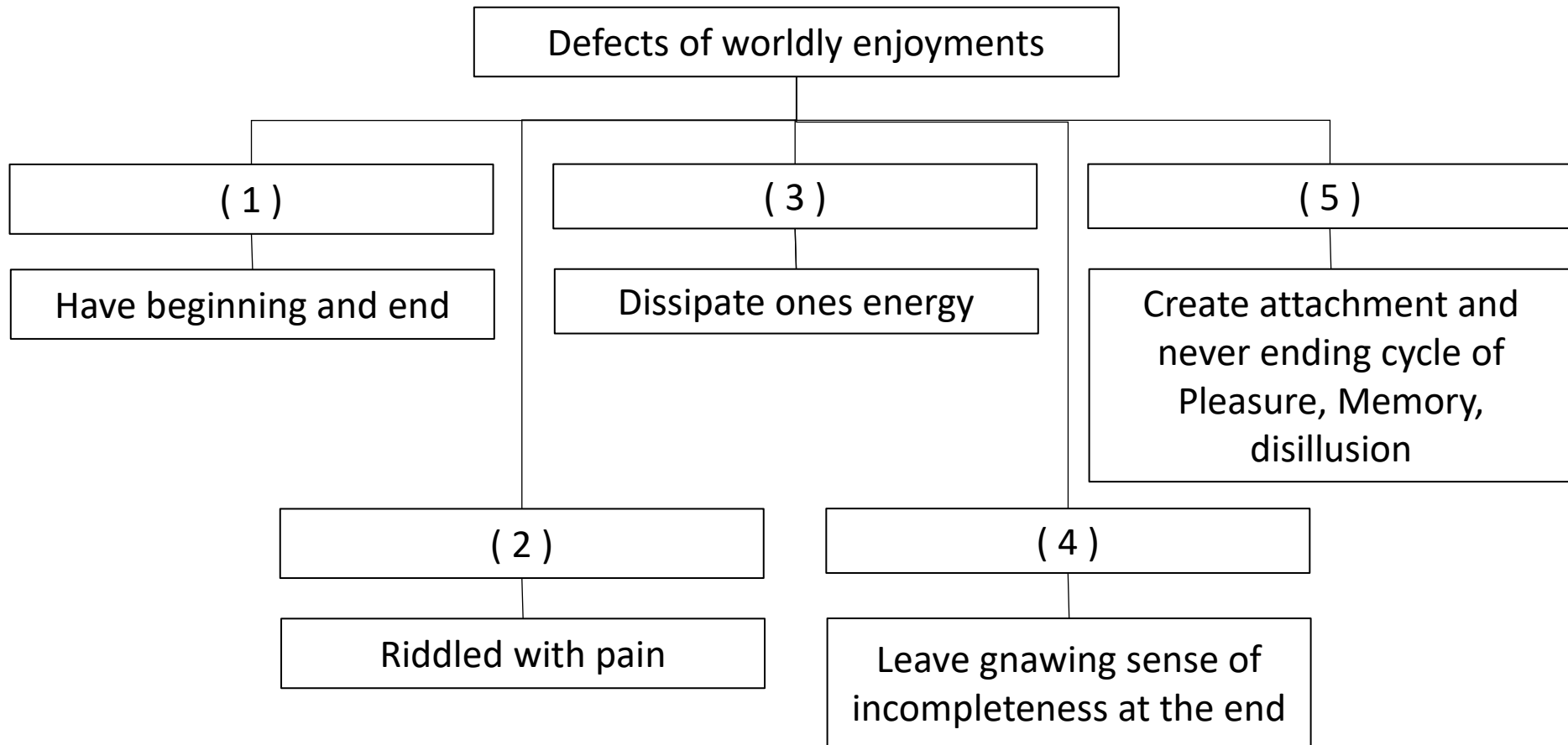
- Mental / Not physical
- Readiness to lose anything at anytime
- Natural disinclination towards worldly enjoyments.
- Everything except Brahman is ephemeral, stop seeming ephemeral.

Not Pursuing Pleasures of the Sense is “Vairagyam”

- Educate and Convince the mind about futility of Seeking
- Ephemeral Joys from the impermanent world so that it can Turn itself towards the self.

Reflected 'Consciousness' :

- Today pointing out in external world
- Should turn inwards to Atma



- Dispassion in the real strength of seekers.

3) Sadhana Chatushtaya Sampatti - 6 Fold disciplines of Mind :

i) Sama :

- Preventing mind from its mad onrush towards the world of objects 'Manonigrah'
- To harness restless mind
- Willful control of mind whenever it becomes extroverted due to past habits and seeks impermanent worldly Pleasures "Sama"
- Control with will and understanding and Sublimate mind.

ii) Dama :

- Willful control of senses
- Desist from Actual physical enjoyment
- Sense organs are gateways to the mind
- Start with sense organs 1st
- More gross than mind
- Control of eyes
- Emergency brake from fall
- Vasana's - Habitual tendencies dissipate mental energy!

iii) Uparama :

- Natural withdrawal of mind and senses from sense objects
- Effortless / Natural withdrawal of mind and Sense from external objects.

iv) Titiksha :

- Belief and understand

v) Samadhana :

- Concentration of mind
- Mind which is not dissipated in the world of objects.

vi) Sraddha :

- 1st - Have strong Viveka - Vairagya natural - Sama automatic - Dama effortless...
- If my Viveka is still very weak, Exercise right will and drop what's pleasurable now
- Physically distance from the source of disturbance - 1st when mind is affected.

Uparama :

- Condition of thought waves free from influence of external objects.

Titiksha :

- Dvandas come every day - Joy / Sorrow, praise insult, experiences of Body / Mind / Intellect.
- Comes in waves, alternating each other and they cannot be stopped.
- Condition of mind which is not overly preoccupied with them is Titiksha.

Mind / intellect :

- Fully convinced of Values of life
- Sacredness of its goal
- Mind ignores obstacles that come.

Sraddha (Faith)	Faith
<ul style="list-style-type: none">- Paves the way for the experience of the self- Believe in what you don't see, the result of which is that you see what you believe- Subject to verification- Faith Strengthened- Founded on bedrock	<ul style="list-style-type: none">- Not subject to verification- Often shattered- Fanatically one believes without reason- Mind source of belief

- Intellectual trust
- Belief (Mind is source) and understanding (Intellect is source)
- Integrated Mind and Intellect Brought into Play
- Clearly Visualize the potential of truth in words of Guru / Scriptures.

6 = Real
Wealth of
Sadhana in
Spiritual life

Mumukshutvam :

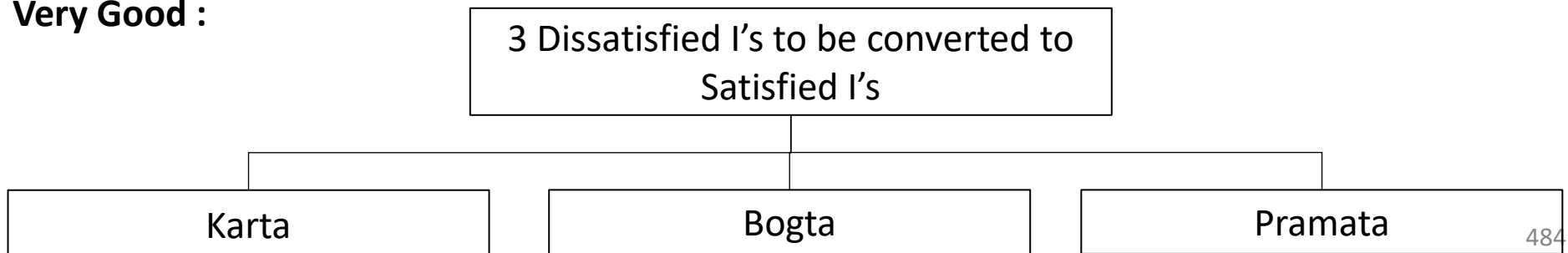
- Burning desire for Liberation
- Personal drive

Example :

- Hair Catches fire - Seeks water
- One who seeks Brahman with passion and urgency
- Spiritual pursuit is full time dedicated Pursuit, like every moment of life in the diligent pursuit of truth.
- Where scriptures and logic dread to approach, there sraddha (Faith) Enters and renters again and Again....
- To see the divine self - Sraddha alone is the seeing eye.

(1) Viveka	(2) Vairagya	(3) Sadhana Chatushtaya Sampatti	(4) Mumukshutvam
- Discrimination	- Dispassion	- 1 Sama - Mind - 2 Dama - Sense - 3 Uparama - - 4 Titiksha - - 5 Sradha - - 6 Samadhana	- Desire

Very Good :



Lecture 40 :

- Psychology of mental thoughts / Disturbances

Lecture 43 (Important) :

- What should dominate life

Ahamkara I	Sakshi I
To do duty	To Accept as Ones Nature

Chapter 18 - Verse 2 :

अर्जयित्वाऽखिलानर्थान् भोगानाप्नोति पुष्कलान् ।
न हि सर्वपरित्यागमन्तरेण सुखी भवेत् ॥२॥

*arjayitvā- 'khilān-arthān bhogān-āpnoti puṣkalān,
na hi sarvaparityāgam-antareṇa sukhī bhavet. (2)*

One gets plenty of enjoyments by acquiring the manifold objects of the senses. Surely one cannot be happy without renouncing them all.[Chapter 18 - Verse 2]

- One must renounce all worldly objects to be happy.

2 Types of Happiness / Face

Original

- Unexperienceable
- Face / Happiness remains Unmanifest
- When set up goes / Mirror goes

Reflection / Vishayananda

- Arrives / Departs when conditions ideal
- Experienceable
- Family / Money / Health ok, Mind quiet, senses Beautiful, Mirror - Mind is a reflecting medium
- When conditions are there, my Svarupa is reflected called Sense pleasure

Pratibimba Ananda

Advantage

- This alone is experienceable

Dis Advantage

- Will only come when setup ideal and mind has got tranquility
- Mirror should be there / No Dust / Shouldn't move

- Mirror should be there / No Dust / Shouldn't more.
- Only when condition of mirror is there reflection can be experienced.
- Conditional Ananda = Vishaya Ananda is temporary Atma Ananda.

Advantage	Dis Advantage
<ul style="list-style-type: none"> - Original face Permanent 	<ul style="list-style-type: none"> - Never can experience because it is experienter Subject - If you want Nitya Ananda, how you experience that

- Any Ananda in the world will come and go.
- For Nitya Ananda, Don't change setup.
- Change house / People get Pratibimba Ananda, Working to get perfect Body.
- Nitya Ananda has to be claimed as Aham Nitya Ananda Svarupa Asmi.
- I which is not body / Mind thought - Different from body / Mind complex
- By Acquiring desired sense objects - Car / House get Abundant experiential Joy but not permanent (Boga)
- Atma Ananda not experiential.

Boga :

- When you sign for Car / Take 1st Ride / Ride gives intense Joy, slips... New things / New relationships (Boss / Marriage / Child), intensity down.

- To get same Joy = Loose and get back Again...
- Intensity will come down for all experiential pleasures.

Therefore all sense pleasures - Anityam :

- All in Vedanta Struggling with hope, one day will experience Nitya Sukham...

Permanent Ananda :

- Not Experiential Pleasure Claim I am that Ananda which is reflecting.
- Its reflecting in the mind which is an Object, which gets ideal conditions sometime and it will enjoy - Tasya Priya / Modha / Pramodha Vrittis come and go.... Taittiriya Upanishad.
- Ananda Comes and goes... I enjoy - My Joy.
- It is my happiness, reflecting in Mind and Going away.
- Person can attain Nitya Sukham only by Disclaiming everything.

- **I am not Body / Mind / Sense organs - They are all reflecting medium - Reflecting me only claim Non-experienceable Ananda Atma.**
- **Pancha Kosha Abhimana Tyagana**
- **By Disidentifying from Pancha Koshas by looking at them as Objects.**
- **I am subject different Ananda Svaroopam**

- I am Original Ananda I won't experience myself.
- Can go after reflected Ananda - When you enjoy reflected Ananda.
- But Only remember - This will go away.

ये हि संस्पर्शजा भोगाः
दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय
न तेषु रमते बुधः ॥ ५-२२ ॥

yē hi saṁsparśajā bhōgāḥ
duḥkhayōnaya ēva tē |
ādyantavantaḥ kauntēya
na tēṣu Rāmatē budhaḥ ||5-22||

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 – Verse 22]

- Enjoy youth with understanding youth not permanent
- Enjoy life with understanding, life not permanent.
- Remember : No Relation is permanent.

Double negative here :

- Without disidentifying from Panchakosha, Nitya Ananda not possible.

Chapter 18 - Verse 3 :

कर्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः ।
कुतः प्रशमपीयूषधारासारमृते सुखम् ॥३॥

kartavya-duḥkha-mārtanḍa-jvālā-dagdhāntarātmanah,
kutaḥ praśama-pīyūṣa-dhārā-sāramṛte sukham. (3)

One whose inner equipment has been scorched by the heat of the sun of sorrow arising from his deeds, where can he enjoy happiness, except in the continuous ambrosial shower of desire lessness?[Chapter 18 - Verse 3]

- Suppose I identify with Body / Mind complex
- I am bound to be Karta without claiming.
- My Svaroop and will have several roles to Play.... Father / Husband / Employer / Neighbour
- Superficially marriage 3 Knots - 1 relationship but 100 Invisible - Each role brings duty...

Incomplete duty means I am incomplete :

- Temporary Joy goes by innumerable incomplete duties. As Karta, you will never get permanent Joy...
- Karta will have growing Kartavyam and every Kartavyam is load creating Stress.
- Haven't finished so many things...
- Before sleeping - Agenda list makes March past - Each creating Anxiety / Stress.
- When are you going to discover peace after completing duties.
- Its like waiting for bath after all waves subside...

Oh Fool! Karta will have Kartavyam only Way :

- Remove Kartavyam make it a Vesha...
- Role Playing meant for world Drama - Vesha required.
 - Once in a while come to greenroom remove Vesha, Name Mrityu Sha

Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoham Shivoham

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]

- Do in the morning Na Bandhur... Shivoham claim Akarta / Nature “Atma”
- I am Permanently free from all duties.
- Taking duties is fun / Game not my real nature.
- Don't allow duty to over burden you
- Karta Ahamkara has to fight with role Playing - Take it as Sport.

Remind Yourself :

- World is a stage - Serial going on in TV
- Death can't end - In next Janma Another role.
- Mind of Samsari Scorched by hot rays of sun...
- Fierce Surya = Load of duties Pain / Baram / Care.

- Heat comes - Mind Scorched, mind goes through intense Pain / Stress.
- Our immunity comes down in old age. Stress removes immunity of body, I am Sakshi - witnessing serial.
- How can I get Peace without cessation of Karta.
- Karta can never be free from duty.
- Once in a while Keep Karta robe away.
- For Mithya world, have Mithya Kartrutvam, doing Mithya Karma and get Mithya Phalam.

I am Turiyam :

- Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
 प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
 अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
 अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं
 चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
 prajñam na prajñānaghanam na prajñam nāprajñam ।
 adr̥śyamavyavahāryamagrāhyamalakṣaṇam
 acintyamavyapadeśyamekātmapratyayasāram
 prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
 caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

‘Nididhyasanam’ Only way out of Samsara :

- If Karta Status is searching sun with downpour / Rain / Amrutam, Temperature comes down - Otherwise impossible to cool.
 - Kartrutvam = Sun
 - Akartrutvam = Rain
- Without powerful shower of self knowledge, Akrutvam scorching sun - Load of duty will never end.
- If it doesn't end, where is happiness.

Morning :

- Incomplete duties / How many days required / Will I live, torment me scorching sun load of Samsara.
- Wake-up as family man / Samsari = Tragedy

Remember Pratasmaranam :

- Wake-up as Atma, Satchit Sukham Paramahamsa... Invoke infinite Ananda Family Duty / Worry then insignificant.

Chapter 18 - Verse 3 :

कर्तव्यदुःखमार्तण्डज्वालादग्धान्तरात्मनः ।
कुतः प्रशमपीयूषधारासारमृते सुखम् ॥३॥

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One whose inner equipment has been scorched by the heat of the sun of sorrow arising from his deeds, where can he enjoy happiness, except in the continuous ambrosial shower of desire lessness?[Chapter 18 - Verse 3]

Atma - Nididhyasanam :

- Internalization of Atma Svarupam as revealed by Scriptures.

Sravanam and Mananam :

- Easier, intelligent intellect can grasp teaching.

Nididhyasanam :

- Internalization of teaching learning to look Upon myself as Nitya Mukta Atma.
- Rather than struggling Ahamkara Vasana which is very strong. It can go by repeated. 'Nididhyasanam' dwelling upon Atma Svarupam.
- Indication of internalization = Samatvam / Balanced attitude to entire creation, Mukti - Defined as Samatvam.

सुखदुःखे समे कृत्वा
लभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व
नैवं पापमवाप्स्यसि ॥ २-३८ ॥

sukhaduḥkhē samē kṛtvā
lābhālābhau jayājayau |
tatō yuddhāya yujyasva
naivaṃ pāpam avāpsyasi || 2-38 ||

Having made pleasure and pain, gain and loss, victory and defeat the same, engage in battle for the sake of battle; thus, you shall not incur sin.[Chapter 2 - Verse 38]

- Samatvam in Pairs of opposites...
- Success / Failure / Birth / Death (Fundamental pain which is universal)

Jeevatvam	Maranam
Life	Death

- Samatvam includes freedom from Raaga / Dvesha which includes life / Death.
- Balanced Uniform attitude towards life and Death...
- Other experiences May / May not happen, not Uniform.
- Don't think of Marana / Life in younger days has no impact of Maranam.
- Life is also taken for granted
- All develop Raaga / Dvesha for Marana, Bayam or Punar Janma Bayam.

- All should develop equanimous attitude with Birth / Death as we grow older.
- It can become serious cause of emotional disturbance - This is one of the purposes of Vedanta.
- One should go beyond Raaga / Dvesha of Janma and Maranam.
- No Attachment / hatred to one of them, Avoidance of Raaga Dvesha / Samatvam towards Janma Maranam is an important Virtue to be developed.
- To get over Maranam and Punar Janma Bayam, one should transcend Janma and Maranam.
- When I distance from Ahamkara, Ahamkara has to continually confront Janma and Maranam.
- Nature of Ahamkara is Punarapi Janma and Maranam conditionally going through that is nature of Ahamkara.
- Distancing from Ahamkara will help me transcend Janma - Marana Bayam.
- I can distance from Ahamkara only when I claim I am Sakshi of Ahamkara.
- I am Atma Tattvam in which Millions of Ahamkara are going through...
- I am Witness Sakshi of both Janma and Maranam.
- Continuous serial without beginning / End
- Atma Svaroopam beyond Pairs of opposite including Janma and Maranam.

Chapter 18 - Verse 4 :

भवोऽयं भावनामात्रो न किञ्चित् परमार्थतः ।
नास्त्यभावः स्वभावानां भावाभावविभाविनाम् ॥४॥

*bhavo'yaṁ bhāvanā-mātro na kiñcit paramārthataḥ,
nāstyabhāvaḥ svabhāvanāṁ bhāvābhāva-vibhāvinām. (4)*

This universe is but a mode of thinking. In reality it is nothing. The inherent nature of the existent (Self) and of the non-existent (universe) are never lost.[Chapter 18 - Verse 4]

- Bavaha = Universe of constant change Punah Punaha Bava rati
- Repeatedly born constantly changing...

Shad Vikaram of Tattva Bodha :

1	2	3	4	5	6
Asti	Jayate	Vardate	Viparimate	Apakshiyate	Vinashyati

- Change includes Janma and Mrityu.
- Maranam not end of change. One of changes which continuously happen - Before Punar Janma which is reappearance...
- This Universe / Samsara which includes flow of Birth / Death is Baraha Matraha.
- Its Nama / Rupa Appearance Mithya / Ateethi / Adhyasa serial / Continuous flow.
- Because it is only an appearance (Like Swapna), it doesn't have real existence of its own - it has only a mysterious appearance.

- Paramartata Nasti = Mystery / Anirvachaniya, can't be logically explained.

Therefore don't Ask fundamental question :

- When process started / Where process Started / How process started / What is process / Purpose, w.r.t appearance therefore Anirvachaniya.
- Just watch it as a witness without Judgement / Question / Comments.
- Take it as free entertainment - Na Rupa Asye, can't define / No beginning / End / Purpose...

Asanga Shastrena :

- Learn to stand aloof as witness so that you are not affected.
- Witness Bava can never come as long as you are Ahamkara.
- **Therefore remain as Sakshi and see Janma Mrityu constantly flowing.**
- I Sakshi is witness of birth and death, it is free from both of them.

Vedantic Law :

- Experienced attribute doesn't belong to the experiencer (Subject) but to the object.
- Change is experienced attribute of the world called time. Because we are seeing the change.
- Therefore change belongs to the Experienced universe
- I am experiencer / Observer / Sakshi / Changeless
- I am : Na Jayate...

Svabavanam :

- Refers to Atma - Witness of all changes - Also means character / Nature or one's own real nature / Atma.
- Atma is one
- What is its nature?

Vibavi :

- Sakshi witness of Bava and Abava presence and absence of things
- Vibayavati = Perceiving / Experiencing / Witnessing / Acquiring
- Sakshi of absence can't be absent

Why any absence should have Sakshi :

- If absence doesn't have Sakshi, you can't talk about absence.
- Only one present in class, can know Absence of another student.
- Sakshi of absence can't be absent.

Atma :

- Witness of presence and absence of everything. Including presence and absence of time space during Sushupti.
- During Sushupti, I am witness of absence of even time and space - That u don't have both - Bava and Abava....
- For witness of presence and absence of things Abava Nasti.
- **There is no absence for the witness of presence and absence of things.**
- I am Janma Marana Ateeta.

What's my attitude towards both?

- I don't like / Dislike Janama and Marana
- This Bhavana is called Nitya Mukti / Liberation.

Chapter 18 - Verse 5 :

न दूरं न च सङ्कोचाल्लब्धमेवात्मनः पदम् ।
निर्विकल्पं निरायासं निर्विकारं निरञ्जनम् ॥५॥

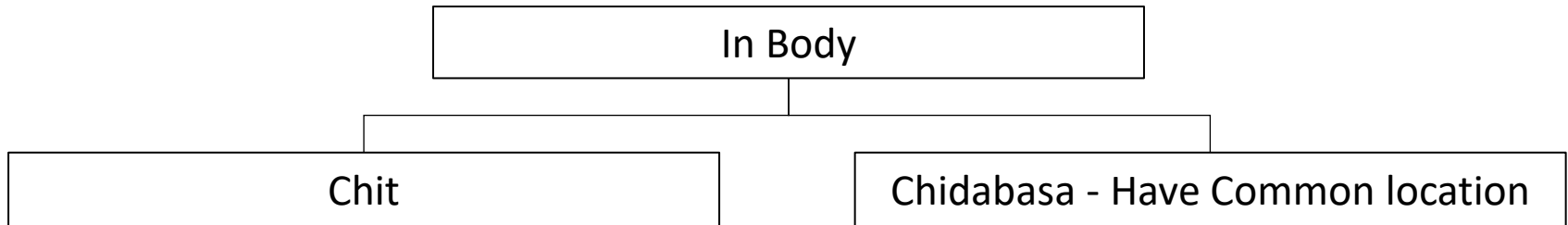
*na dūram na ca saṅkocāllabdham-evātmanah padam,
nirvikalpaṁ nirāyāsaṁ nirvikāraṁ nirañjanam. (5)*

The Self which is absolute, effortless, immutable and stainless is not far away, inaccessible nor is It limited, unattainable. It is indeed ever attained. [Chapter 18 - Verse 5]

- Distancing from Ahamkara and Learning to be Sakshi is only way to transcend, both Marana Bayam and Punarapi Janma Bayam.

How can I distance from Ahamkara and Learn to Remain as Sakshi?

- Ahamkara and Sakshi can't be Physically Separated
- Ahamkara = Reflected Consciousness = Chidabasa in Body / Mind complex
- Sakshi = Original Consciousness = Chit in Body



- Physical distancing not possible, like rope and Snake - Both in intellect.
- Distancing only in terms of understanding intellectually...

Example :

- In Nirvikalpa Samadhi...
- Sakshi and Dormant Chidabasa is there (If it goes, person dead - Maranam)
- During life - One can never separate Chit and Chidabasa - Only understand and Viveka has to be done
- Chidabasa = Changing I = Going through Pleasurable and painful experience, chit = Changeless I
- I am able to talk about changing I because of changeless Sakshi continuing all the time.
- Calm, Depressed, happy, Angry I, Changing I, Ahamkara known by Sakshi I → Always these.

Fantastic Logic of Vedanta / Rishis (Mandukya) :

- When there is Happy I / Absent is Angry I...
- Witness is changeless constantly there
- (Entire Jagat / Jiva / Ishvara born out of Brahman / Exist in Brahman / Resolve into Brahman Poornam Adah (Brahman) Poornam Idam (Universe))
- When you take away this Poornam infinite from that Poornam, infinite alone remains infinite =beyond Time and Space.

- I have to train myself to turn attention from changing I to changeless Sakshi...

Where is Sakshi Available?

- Wherever Ahamkara is there - These itself Sakshi is also there
- Wherever Ego I is there - In same Place Sakshi I is also there
- न दूरं न / च संकोचाल्...
- Not far / Nor Close by, either way it will become object
- Only objects can be far / Near

• **Its not an object you reach but you yourself**

- Your own higher nature always attained, higher nature

• **Behind Mask of Ahamkara - Aham witness is there**

- Instead of Ahamkara having Sakshi - Learn to claim - I am Sakshi with cloth / Dress of Ahamkara.

Atmana Padam :

- The very nature / Svarupam status of Sakshi is yours - Only learn to shift I from superficial Ahamkara to real Sakshi and claim
- For mortal wave to become immortal - What should it do?
- When wave claims - I am wave, it is claiming its superficial Nama / Rupa.

To become immortal, wave has to change claiming - It has to say :

- I am water / I have to say : I am Sakshi Consciousness
- What is the distance to travel...
- Shift in intellect - Only intellectual knowledge...
 - Misconceived I is in intellect
 - Right knowledge is in intellect
- **Train intellect Sakshi Svarupam rather than changing Ahamkara**
- Once I have trained, then learn to think and learn from every episode from that angle...
- Including birth / Death of the body / Birth / Death - Entertainment, not tragedy.
- Movie is tragedy or comedy - Put both in entertainment Column, not each one separately.
- Both Maranam and Punar Janma belongs to Ahamkara
- I am screen / Observer of entertainment
- I am Nirvikara - This is description of Atmana Padam
- My nature is Nirvikalpam - No Division Subject, object - 1st , 2nd , 3rd Person in the screen of Atma

Nirayasam :

- No tiredness of young dreams and old age regrets, Ahamkara gets tired
- Life is Baram / Real, for Ahamkara life is real
- From Atma angle, life is entertainment.

Nirvikara :

- Mind doesn't flutter in emotion towards life / Death / Any event, I don't have Raaga / Dvesha - Atma is Nirvikara
- Jnani's mind is Nirvikara
- Why life is not burden...

Niranjana :

- It is not a blot / Impurity / Pain / Baram / Dark spot.
- From Atma angle not a blot. Because life is unreal, therefore not afraid

Chapter 18 - Verse 6 :

व्यामोहमात्रविरतौ स्वरूपादानमात्रतः ।
वीतशोका विराजन्ते निरावरणदृष्टयः ॥६॥

*vyāmoḥa-mātra-viratau svarūp-ādāna-mātrataḥ,
vītaśokā virājante nirāvaraṇa-dṛṣṭayaḥ. (6)*

Those whose understanding (vision) is fully unveiled, they shine free from misery. As soon as their illusion ceases, the Self is realised.[Chapter 18 - Verse 6]

- Ashtavakra Glorifying balanced attitude / Neutral attitude in old age / Youth - Health / Sickness...
- Rare can have this vision, only as "Sakshi"
- Blind fold / Covering opened - Avarna removed - Niravarana because he has knowledge of real I, has claim Svaroopam by digging Sthula / Sukshma / Karana, Anyontara Atma treasure claimed.

- By claiming Atma Svaroopam - Biggest vyamoha delusion / Misconception is gone
- I am Ahamkara / Individual / Father is biggest delusion
- **It can be negated in one class but Vasana difficult to negate**
- I look at situation in profession only as Ahamkara not as Atma Drishti...

How I know ahamkara is weakening?

- FIR considers = Ahamkara Vasana Kshaya
- Tragedy today - What
- So what, after 10 Years
- What to so what - by long 'Nididhyasanam' is Vasana Kshaya
- Free from Shoka = free from samsara Bava
- Wise / Liberated / Shine / Ornament to humanity

Chapter 18 - Verse 7 :

समस्तं कल्पनामात्रमात्मा मुक्तः सनातनः ।
इति विज्ञाय धीरो हि किमभ्यस्यति बालवत् ॥७॥

*samastam kalpanā-mātram-ātmā muktaḥ sanātanaḥ,
iti vijñāya dhīro hi kim-abhyasyati bālavat. (7)*

All that exists is mere imagination. The Self is free and eternal, knowing thus, does the wise one act like a child? [Chapter 18 - Verse 7]

All Slokas emphasiser - 'Nididhyasanam' :

- Whole creation Kalpana, free entertainment provided by my Maya Shakti.

- If I don't have Maya Shakti - I will be Nirguna Brahman all the time, boring.
- Nityam Brahma - All creation not there no Pancha Butas...

<ul style="list-style-type: none"> • Without Maya Shakti - Pure Brahman, can't claim Aham Brahmasmi.
--

- Claiming is a process at mental / Verbal level
- I can't claim Aham Brahma Asmi...
- With Maya power - Bubble in serial...
- 96% of Cosmos dark matter, Karana Shariram, not available for perception - 4% Visible Matter.
- If we forget infinite Svaroopā - Our small headache - Appears Big Pain!
- I am free, whatever happens to Galaxies in me ocean, world comes up and goes...
- One body Arrives / Departs...
- I am Nitya Mukta, Sanatana
- Train Mind to look at life as Drama
- Only solution - Life not drama / Death, not Bayam anyone
- If Vasana Kshaya takes place
- After that no struggle for Moksha
- All Abyasa / Struggle / Sadhana...
- Only for children with childish intellect.

Lecture 47

1) Nididhyasanam :

- I keep Vedantic knowledge / Teaching in Mind what I have heard in Sravanam and Mananam, no new learning - Need to keep in Mind 5 Capsules After stopping study.
- We have to confront Prarabda thoughts / Experience over whelming traumatic

Like :

- Plane Shaken because of Air pocket violently Shaking - Unfavorable Prarabda...

Solution :

- Vedantic teaching brought alive is emergency exit, - in rare Occasion's temple / Puja Doors Closed.

2) Vedanta Teaching Emergency Exit Door :

- Rarely used but Kept in Condition

3) In 'Nididhyasanam' - Sravanam's - Atma / Sakshi is replaced by "I"

- Invoke teaching and Keep it handy in Capsule form.

Vedantic 5 Capsules for 'Nididhyasanam' :

- i) I am of the nature of 'Consciousness' eternal all pervading
- ii) I am only source of Permanent Peace / Security and Happiness
- iii) By my mere presence I give life to Material body and through Body
 - I experience Material Universe

- iv) I am not affected by any event that happens in Material Universe or Material Body.
- v) Forgetting my nature will convert life into Struggle and Remembering will convert life into Entertainment.
 - I remember or not is in my hands
 - Dwelling on 5 is 'Nididhyasanam'
 - Servicing emergency gate / Button

Chapter 18 - Verse 8 :

आत्मा ब्रह्मेति निश्चित्य भावाभावौ च कल्पितौ ।
निष्कामः किं विजानाति किं ब्रूते च करोति किम् ॥८॥

*ātmā brahmeti niścitya bhāvābhāvau ca kalpitaṁ,
niṣkāmaḥ kiṁ vijānāti kiṁ brūte ca karoti kim. (8)*

Having known with certitude that the Self is Brahman, and the existence and non-existence are mere imaginations, what can one, who is desireless, know, say or do? [Chapter 18 - Verse 8]

What one does in Nididhyasanam?

- Dwells repeatedly on his higher nature
- I am Brahman means - Eternal all pervading 'Consciousness' principle, activated in his mind.
- Appearance and disappearance of natural objects.
- Body coming and going, money coming and going... Relations coming and going = Bhava / Abhava.
- Kalpitam means - Maya / Mithya = Mystery

- Probing into appearances and disappearances will make it more mysterious.
- Don't ask 'why me' syndrome
- Every event in creation - Mystery
- Every effect - Cause - Chain never ends

When / Where / How creation starts / Ends?

- Beyond comprehension / Control, can I understand and have control?
- Frustration / Result - When I feel helpless, Mithya means creation beyond comprehension and control
- Temporary Answer = All due to Karma (More Mysterious)
- I don't know what Karma I did

Disadvantage (-) Mithya	Advantage (+) Mithya
<ul style="list-style-type: none"> - Beyond comprehension and control 	<ul style="list-style-type: none"> - Any event / Body / World in Mithya can't affect me the higher - Order of reality "4th Capsule" of Vedanta - Consoling message given by loaded word Mithya = I, and can't affect me - Mirage water can't affect wet Sand

- Kalpitham means Mithya... Asangoham.

If I remember :

- Instantaneously, helplessness depressions, frustration goes - Replaced by entertainment you watch
- Once I have understood that, Nishramaha

2nd Capsule :

- I am only source of Permanent peace / Security / Happiness
- Therefore I will never have Permanent peace outside, therefore Nishkama
- Desire for external source of Peace
- Don't lean on external Mysterious Matter

What will he Try to Know / Talk / Do?

- More you know more mysterious - 96% Dark
- Matter in Universe - 4% content - Mystery not available for study.
- Mithya - Beyond comprehension, control, but will not affect me

Kim Vijnati	Brute	Karoti	If he does
Know	Talk	Do	Take

Shakespeare :

- Life is tale told by an idiot, full of sound and fume, signifying nothing.

Chapter 18 - Verse 9 :

अयं सोऽहमयं नाहमिति क्षीणा विकल्पनाः ।
सर्वमात्मेति निश्चित्य तूष्णीम्भूतस्य योगिनः ॥९॥

*ayaṁ so'ham-ayaṁ nāham-iti kṣīṇā vikalpanāḥ,
sarvam-ātmēti niścitya tūṣṇīm-bhūtasya yoginaḥ. (9)*

Such thoughts as 'this is That,' 'I am That,' and 'I am not this' are extinguished for the yogin who has become quiet, knowing with certitude that everything is Self only.

[Chapter 18 - Verse 9]

- Yogi = Jnani / Sthitaprajya / Jeevan Mukta
- Jivatma / Paramatma - Aikyam through knowledge = Yoga

What has he done :

- Clearly understood through Sravanam / Mananam, Sarvam Atma
- Jiva / Jagat / Ishvara - 3 Basic components with different names and forms.
- One water without inferiority / Superiority, and Division, Tushnim Butya - inwardly relaxed.
- Destressed inwardly relaxed
- In Screen of Atma - Nama / Rupa Dance
- Vishwam Pashyati (Dakshinamurthy Stotram - Verse 8) - Because of that...
- Vikalpana Ksheena, Jiva / Jagat / Ishvara division gone, Triangle set aside means misery.

Dakshinamurthy Stotram :

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

Advantage of Triangle format :

- There is Ishvara Presence, Neutralises Jiva Bhava

Disadvantage of Triangle Format :

- I am Jiva means Karma afflicted, can't escape Karma in Triangle format.

- **Jiva can't be taken out of Karma**

Puranas :

- Rakshasha to tapas - what Varam you want
- Shouldn't die, not possible, Hiranya Kashyap could not die in Day / Night...
- Jiva means - Karma afflicted as long as Jiva Kalpana problem is there.

Only Remedy :

- Switch over to Primary Jiva -

Replaced by :

- I am Atma, then permanent solution

In Atma :

- Anatmas / Nama - Rupas are there but see myself as Atma
- Need not be rescued from problem / Solve problem because problem is dissolved.

Use God as 1st Aid :

- Student - What they complain about is different
 - That they complain is permanent
 - In triangular format complaint will never end except for Yogi who has understood God and is relaxed.
 - 3 Division - Resolves Jiva / Jagat / Ishvara or
 - I / You / Him - 1st / 2nd / 3rd Person resolves, So yam = Body
 - This body I am - is notion of ignorant
 - The other body - I am not
 - He / You - I am not
 - Division caused problem dissolved Perpetually, they cease to exist
- Jnani will see differences because sense organs are meant to see differences.
 - Intellectually, will understand differences are superior to Nama Rupa.

- This is bangle / Ring / Chain superficially Inherently - Gold is like Atma
- Perpetual duality can't be dissolved
- Only misconceived - Duality can be dropped intellectually - Vikalpana Ksheenaha

Chapter 18 - Verse 10 :

न विक्षेपो न चैकाग्र्यं नातिबोधो न मूढता ।
न सुखं न च वा दुःखमुपशान्तस्य योगिनः ॥१०॥

*na vikṣepo na caikāgryam nātibodho na mūḍhatā,
na sukham na ca vā duḥkham-upaśāntasya yoginaḥ. (10)*

The yogin who has attained serenity has no more distractions, no concentration, no increase in knowledge, no ignorance. He has neither pleasure nor pain.[Chapter 18 - Verse 10]

Yogi :

- Who has knowledge of 5 Capsules and Practiced 'Nididhyasanam' for decades...
- Therefore knowledge handy - On the surface readily Available.
- Jnani - All the time tranquil - No experience in life
- No Vikshepa... FIR - Reduced
- No event causes serious mental disturbance, Like oil in the gulf.
- Knowledge and ignorance - Belong to 5 capsules - Material mind
- Doesn't claim I am wise (Knowledgable) and Unwise (Ignorant)
- Transcend both knowledge (Sattvic Maya Vidya Maya) and Ignorance (Tamasic Maya, Avidya Maya)

सत्त्वं सुखे सञ्जयति
रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः
प्रमादे सञ्जयत्युत ॥ १४-९ ॥

sattvaṃ sukhē sañjayati
rajaḥ karmaṇi bhārata |
jñānamāvṛtya tu tamaḥ
pramādē sañjayatyuta || 14-9 ||

Sattva attaches to happiness, rajas to action, O Bharata, while tamas verily, shrouding knowledge, attaches to heedlessness. [Chapter 14 - Verse 9]

- Ignorance belongs to Tamo Guna
- Beyond distraction and concentration
- Beyond worldly and Temporary Pleasures and Pain... I am only source of Permanent Pleasure

World :

- Temporary source of Pleasure and pain (At Different times by same Person) Our worry about family members change.
- Jnani claims I am Sakshi
- Once you claim Sukham and Dukham you are Ajnani

Katho Upanishad :

तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्ठं पुराणम् ।
अध्यात्मयोगाधिगमेन देवं मत्वा धीरो हर्षशोकौ जहाति ॥ १२ ॥

Tam dr-darsam gudam-anupravistam guhahitam gahvarestham puranam,
Adhyatma-yoga-dhigamena devam matva dhiro harsa-sokau jahati ||12 ||

“The wise sage, renounces joy and sorrow by means of meditation on the inner Self, recognises the Ancient, who is difficult to be seen, is hidden in the cave of the heart, dwells in the abyss, is lodged in the intelligence and seated amidst miserable surroundings indeed.”

- 2 Entertainments for Jnani.

Gita :

न प्रहृष्येत्प्रियं प्राप्य
नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढः
ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahr̥ṣyēt priyaṃ prāpya
nōdvijēt prāpya cāpriyam |
sthirabuddhīrasammūḍhaḥ
brahma-vid-brahmaṇi sthitah || 5-20 ||

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant.
[Chapter 5 – Verse 20]

- Keeping away from unfavourable and favourable Prarabda, Sakshi Bhava Upashanta means relaxed one.

Chapter 18 - Verse 11 :

स्वाराज्ये भैक्ष्यवृत्तौ च लाभालाभे जने वने ।
निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥११॥

*svārājye bhaikṣya-vṛttau ca lābhālābhe jane vane,
nirvikalpa-svabhāvasya na viśeṣo'sti yoginaḥ. (11)*

The yogin who has attained serenity has no more distractions, no concentration, no increase in knowledge, no ignorance. He has neither pleasure nor pain.[Chapter 18 - Verse 11]

- Incomprehensible / uncontrollable / Mysterious life of opposite experiences will continuously flow, never ask why - See flow as it is...

a) Svarajya :

- Emperor-hood / Bhaikshya vratau Beggar-hood (Earth quake on the street) Power / Loss of power
 - Respect / Dishonour
 - Wanted / Unwanted

} In Family
- Labah / Alabah
- Profit / Loss
- Jane / Vane
- Lot of people around / Bedridden looking at ceiling

- If it doesn't happen - Punyavan way out... Keep service counter, For wise...
- Opposite don't seriously Matter, Universe Drama - Unstoppable
- Kalpitham - Mithya No Serious disturbance...
- NirDvanda - No Vikalpas in me
- I am transcendental Sakshi - I never forget.

Chapter 18 - Verse 11 :

स्वाराज्ये भैक्ष्यवृत्तौ च लाभालाभे जने वने ।
निर्विकल्पस्वभावस्य न विशेषोऽस्ति योगिनः ॥११॥

*svārājye bhaikṣya-vṛttau ca lābhālābhe jane vane,
nirvikalpa-svabhāvasya na viśeṣo'sti yoginaḥ. (11)*

The yogin who has attained serenity has no more distractions, no concentration, no increase in knowledge, no ignorance. He has neither pleasure nor pain.[Chapter 18 - Verse 11]

Nididhyasanam :

- Dwell on Vedanta serving emergency exist.
- Keep in fit condition
- Regular solutions doesn't help teaching, Ultimate help

5 Capsules to change family to Vedanta Channel :

- a) Nature of eternal all pervading 'Consciousness'
- b) Only source of Permanent peace / Security / happiness
- c) By my mere presence I give life to Material Body and through Body experience Material Universe.
- d) I am Unaffected by any event in Material Body / Creation
- e) By Forgetting my nature I convert life into struggle, by remembering - Convert life into entertainment (Forgetting my Nature)

5 Capsules in different modes = 100 Verses :

- Keep knowledge active and Alive throughout day so that life is Entertainment not struggle.
- Ahamkara - Powerful subject / Controlled and influenced by Prarabda
- Pairs of Opposites - If I have health problem, people worried that they have to take care of me
- Closest relation / Distant relation
- We do have freewill, can contribute - Influence Prarabda, but can't control Prarabda
- Prarabda influence will fluctuate - Atma not influenced
- Stand aloof and watch entertainment Program
- **If I am Involved with Ahamkara, life will appear a Bavam.**
- Jnani has Practiced to Keep Distance from Ahamkara or the Body.
- Therefore Nirvikalpa Svabava = Sakshi Svabava which doesn't have divisions.
- When Prarabda takes Ahamkara Up and Downs
- Wave comes and goes up - Like wood Plank tossed up and down
- Ahamkara tossed up in Samsara because of Prarabda wave.
- World will come to console or Congratulate.
- Jnani neither overwhelmed by Positive / Negative situation (Elated or Shattered)
- Because 5 Capsules Alive, Nididhyasanam for Jnani or Sthitaprajya.

Chapter 18 - Verse 12 :

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकता ।
इदं कृतमिदं नेति द्वन्द्वैर्मुक्तस्य योगिनः ॥१२॥

*kva dharmah kva ca vā kāmah kva cārthah kva vivekatā,
idam kṛtam-idam neti dvandvair-muktasya yoginah. (12)*

For a yogin, who has transcended such dual notions as ‘this is to be done’ and ‘this is not to be done’ where is righteousness (dharma)? Where is sense enjoyment (kāma)? Where is worldly prosperity (artha) and where is conscience (vivekatā)?[Chapter 18 - Verse 12]

- Jnani looks at dharma / Artha / Kama towards which he had extreme passion
- Once upon a time as a Samsari...
- He didn't appreciate value of moksha
- Artha = wealth / Property / Mistook it as permanent source of security
- After Vedanta - Knows only one permanent source of security / Pleasure.

• **Dharma = Passion for Punyam to guarantee Artha / Kama in next Birth.**

- Encash Dharma cheque for Artha / Kama
- Therefore passion for Punyam / Security / Pleasure, After Sravanam and Mananam understand limitations of Dharma / Artha / Kama

1) Dharma / Artha Kama - Mirrors - Reflecting my own Ananda :

- Pratibimba Pleasure / Security, Quality inferior = Imitation gold
- Bimba Ananda = Original Face.

2) Dharma / Artha / Kama - Subject to influence of Prarabda :

- Vulnerable, exposed to external bacteria Like throat Vulnerable to Bacteria.
- Risky - Therefore got out of Passion not against it.
- Dharma / Artha / Kama exists but passion gone, no more Slave towards them.
- Out of mental obsession, Vacated from my mind.
- When they Occupy mind, trespassing 3 Tenants, refuse to vacate
- Occupy mind without my Permission
- Kick them out with Jnanam and Enjoy vacated mind.

Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतः
तौ सम्परीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभि प्रेयसो वृणीते
प्रेयो मन्दो योगक्षेमाद्वृणीते ॥ २ ॥

Sreyas-ca preyas-ca manusyam-etah
tau samparitya vivinakti dhirah,
Sreyo hi dhira'bhi preyasos vrnite
preyo mando yoga-ksemad vrnite ॥ 2 ॥

Both the good and the pleasant approach the moral man ; the wise man examines them thoroughly and discriminates between the two ; the wise man prefers the good to the pleasant, but the ignorant man chooses the pleasant for the sake of this body through avarice and attachment (for getting and keeping). [1 - 2 - 2]

- Sreyascha Preyascha, both come to Jnani
- Jnani chooses Sreyas.

- Nitya - Anitya Purushartha Viveka required till 3 don't vacate - Dharma / Artha / Kama not goal...
- They are carbon copy of my own security and pleasure
- Viveka is Moksha, is Svabava, therefore relaxed

Example :

- Sit in Railway station and watch fun, you have no destination to reach
- All Tamasha - No passion : Free from things to be done, not done, for Sthiraprajya...
- Attitude to duty = Entertainment, as Sakshi
- Duty is = Baram as ahamkara
- Sanyasa - No end to duty, gratitude towards Guru / Ishvara / Shastra

Aim :

- Not ending duty but converting them to entertainment by distancing from Ahamkara

Chapter 18 - Verse 13 :

कृत्यं किमपि नैवास्ति न कापि हृदि रञ्जना ।
यथा जीवनमेवेह जीवन्मुक्तस्य योगिनः ॥१३॥

*kṛtyam kimapi naivāsti na kāpi hr̥di rañjanā,
yathā jīvanam-eveha jīvanmuktasya yoginaḥ. (13)*

The yogin, who is Liberated in life, has neither any duty nor any attachment at heart. His actions merely follow the lot of his life. [Chapter 18 - Verse 13]

Ahamkara :

- Never free from duty, Body / Mind / Chidabasa (Reflected Consciousness)

- Atma = Ever free from duty
- Ahamkara = Never free from duty
- In relative world he puts on Prarabda coat and does Vyavahara

<ul style="list-style-type: none"> • Put dress of Ahamkara - To come into this world

- Vesham

- Duty not burden

- Actor doesn't consider duties of his role to heart
- Distancing from Ahamkara is always there

<ul style="list-style-type: none"> ○ Ahamkara is Vasha

<ul style="list-style-type: none"> ○ Sakshi is Svabava

Sureshwaracharya :

- Ahameva Kanchukam (Coat)

In sleep :

- Renounce ahamkara not father / Boss / Employee / Son...

Brihadaranyaka Upanishad :

- Tattva Pitha - Apitha Bavati

Mata - Amata Bavati

Deva - Adeva Bavati

Veda - Aveda Bavati

Brihadaranyaka Upanishad :

अत्र पितापिता भवति, मातामाता,
लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः ।
अत्र स्तेनोऽस्तेनो भवति,
भ्रूणहाभ्रूणहा, चाण्डालोऽचण्डालः,
पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः,
तापसोऽतापसः, अनन्वागतं
पुण्येनानन्वागतं पापेन, तीर्णो हि तदा
सर्वाञ्छोकान् हृदयस्य भवति ॥ २२ ॥

atra pitāpitā bhavati, mātāmātā,
lokā alokāḥ, devā adevāḥ, vedā avedāḥ ।
atra steno'steno bhavati,
bhrūṇahābhrūṇahā, cāṇḍālo'caṇḍālaḥ,
paulkaso'paulkasaḥ, śramaṇo'śramaṇaḥ,
tāpaso'tāpasaḥ, ananvāgataṁ
puṇyenānanvāgataṁ pāpena, tīrṇo hi tadā
sarvāñchokānhṛdayasya bhavati || 22 ||

In this state a father is no father, a mother no mother, the worlds no worlds, the gods no gods, the Vedas no Vedas. In this state a thief is no thief, the killer of a noble Brāhmaṇa no killer, a Caṇḍāla no Caṇḍāla, a Pulkasa no Pulkasa, a monk no monk, a hermit no hermit. (This form of his) is untouched by good work and untouched by evil work, for he is then beyond all the woes of his heart (intellect). [4 - 3 - 22]

Put Ahamkara coat on waking up :

- Jnani - Permanently remembers Ahamkara is Vesha
- Duty belongs to Vesha - Costume
- I - Atma - Am permanently free have temporary roles - caused by Prarabda...
- Baram belongs to roles - I am not going to take to heart and spend sleepless nights
- Therefore not attached to particular Ahamkara role

- Once I am attached to father role, Fatherly problems overpower.
- Raise children, assist marriage, if they want.
- We carry children in our heads when they forget our existence
- Family - Temporary set up to get Chitta Shuddhi, not permanent cage to remain entrapped.

During Karma Yoga :

- Stop Praying for yourself as family, no Aham / Mama Centered Prayers.
- I am Brahman in which 1000's of Families appearing and disappearing.
- State of mind even in death Bed
- Not attached to father / Husband Status
- Relative role belonging to Ahamkara - Na Guru Neiva Sishya...
- Playing Guru is entertainment because some do Namaskara, Ranjana = Attachment, don't get Enamoured in Roles
- Living is role Playing - Don't get Trapped
- Any Emotional Disturbance - Fear - Pain is the Message that Vedanta Capsules forgotten.
- Jeevan Mukta Liberated while Playing Roles

Bavana important :

- See Roles as role, life is as it unfolds as per Prarabda
- Lack of knowledge = Lack of control.

Mithya :

- Beyond comprehension and Control
- Jnani Doesn't know his Anatma future, knows world is Mithya, but doesn't know Unfolding life.
- Mystery leads to Worry, fictions = Mithya
- Live today - Don't be lost in rear view Mirror - Infront Big pot hole Missed
- Don't take charge of Bhagawan's department by pretending to do social service, Seva, which is another delusion in the Mind.

Nididhyasanam :

- Practiced only after you are convinced through Sravanam and Mananam
- Aim = Assimilation
- Remember 5 Capsules to change from Triangle to Binary Format

Chapter 18 - Verse 14 :

क्व मोहः क्व च वा विश्वं क्व तद्धानं क्व मुक्तता ।
सर्वसङ्कल्पसीमायां विश्रान्तस्य महात्मनः ॥१४ ॥

*kva mohah kva ca va viśvaṁ kva taddhānaṁ kva muktatā,
sarva-saṅkalpa-sīmāyāṁ viśrāntasya mahātmanah. (14)*

Where is delusion? Where is the universe? Where is its renunciation? Or, where is the Liberation itself for the noble minded one, who rests beyond the world of desire agitations?
[Chapter 18 - Verse 14]

- Brahman wrongly perceived = Universe = Adhyasa / Misunderstanding, Mis-perceived Brahman.
- No Substance called Universe
- Misperceived rope appears as Snake, because of delusion and Darkness
- Ignorance of Brahman = Cause of Mis-perception of world
- Knowledge of Brahman will make world as Nama / Rupa
- Without Substantiality of its own.

Science :

- World = Elements combined in one configuration
 - Molecules Rearranged Atoms in motion
 - Subatomic particles few forms of energy
 - Non-tangible energy in motion appears as Tangible universe... No real tangible Universe.
- Consciousness = Chaitanyam Spandanam
= Chitta Spandanam / Gives Feeling of Universe
- Jnani has internalized teaching, therefore no Mohaha, ignorance of Brahman = Called Maya
 - Anaadi Mayaya Suktaha, Yada Jeeva Prabudyate...
- Accept appearance of Universe not existence of Universe.
- No Universe other than Brahman
 - No Question of negating problems of Universe
 - Not required for LKG Vedantic student - Neti Neti...
- Acceptance of Problem = Nourishment of Problem
- I don't solve problem, because I will be Accepting the problem

So Vedantic Approach :

- Question the Problem - Don't solve - Dissolve Problem.

No Problem to solve - Who has problem?

- Where is question of Negation of world problem, Moksha, Bandah all like Superimposed Snake
- Where is question of Snake Going away, world going away
- Snake itself not there - No Question of Sarpa Nivritti

Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
मदो नैव मे नैव मात्सर्यभावः ।
न धर्मो न चार्थो न कामो न मोक्षः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau
Mado Naiva Me Naiva Matsarya Bhavah
Na Dharmo Na Chartho Na Kamo Na Mokshah
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

This is Truth for Mahatma :

- Abiding in Atma = Adhishtanam of all Projected problems = Seema
- Substratum of all Sankalpa - Plans / Projects / Agenda and Fulfilling few heart, not Satisfied, has own inadequacy
- Sankalpa = Eternal Planning
- Seema = End of all Sankalpas, because I have reached total fulfillment.

- Atma called Sarva Sankalpa Seema
- Vishranta = Abiding in Atma
- Action for Fulfillment = Bondage
- Action out of fulfillment = Game
- Convert life into game / Sport, not a struggle
- Ever relaxed = De-stressed
- When imaginary problem solved, there is great relief for sometime
- Biopsy test = Raising mind freed from Non-existent cancer
- That freedom - A great relief
- Bliss of Moksha = Freedom from Non-existent problem
- Imaginary problem becomes insignificant
- Therefore Jnani not enamoured by Bandah Nivritti
- If world and Bondage is seen as Real / Serious, then keep on negating it

Declare : Nirnava Shatkam :

मनोबुद्ध्यहङ्कार चित्तानि नाहं
 न च श्रोत्रजिह्वे न च घ्राणनेत्रे ।
 न च व्योम भूमिर्न तेजो न वायुः
 चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥१॥

Mano-Buddhy-Ahankaara Cittaani Naaham
 Na Ca Shrotra-Jihve Na Ca Ghraanna-Netre |
 Na Ca Vyoma Bhuumir-Na Tejo Na Vaayuh
 Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]

- I am not newly liberated...
- Claim : I bought Car

Chapter 18 - Verse 15 :

येन विश्वमिदं दृष्टं स नास्तीति करोतु वै ।

निर्वासनः किं कुरुते पश्यन्नपि न पश्यति ॥१५॥

yena viśvam-idaṁ dr̥ṣṭaṁ sa nāstīti karotu vai,

nirvāsanaḥ kiṁ kurute paśyannapi na paśyati. (15)

He, who sees the universe, may try to obliterate it! What has the desireless to do? He beholds it not, even though he sees!! [Chapter 18 - Verse 15]

Nirvasana :

- No Subconscious Samsara...
- New liberated, free from conscious Samsara...
- Subconscious Mind : Looks at himself as eternal Sadhaka

‘Viparita bavana Rahitaha’

- While seeing dual Universe experientially, declare duality - Factually not true
- Perceptibility / Sensorily see duality, but know it is not a fact.
- Experience - Sunrise, Fact - Sun doesn't rise

- Experience - Stationary earth, Fact - 2 fold motion, 60,000 Mile hour, around sun and moves on its own axis also
- Experience - Small star, Fact - Bigger than sun
- Experience blue sky - Fact no sky
- Valid knowledge can never be taken by opposite experiences
- I am embodiment of Ananda - Tears rolling down
- Don't conclude, I am suffering death.
- For Jnani knowledge not Shaken = Nirvasana, free from Samsara...
- Na Bumiraparaha - There is no world - Kaivalyo Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23 and 24]

- No earth / No Air / No 5 Elements

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

- No Plurality....
- Visishta Advaita - Can't swallow Dvaitam
- With valid knowledge - Claim boldly

Baja Govindam :

जटिलो मुण्डी लुञ्छितकेशः
काषायाम्बरबहुकृतवेषः ।
पश्यन्नपि च न पश्यति मूढो
ह्युदरनिमित्तं बहुकृतवेषः ॥ १४ ॥
(भज गोविन्दं भज गोविन्दं...)

jatilo mundi luncitakesah
kasayambarabahukrtavesah I
pasyannapi ca na pasyati mudho
hyudaranimittam bahukrtavesah || 14 ||
(bhaja govindam bhaja govindam...)

One ascetic with matted locks, one with shaven head, one with hair pulled out one by one, another parading in his ochre robes – these are fools who, though seeing, do not see. Indeed, these different disguises or apparels are only for their belly's sake. (Seek Govinda, Seek Govinda...) [Verse 14]

- Jnani is not Moodah, description of Ajnani there
- Here Dhristam of jnani

Example :

- Seeing screen - Moodah - Doesn't appreciate
- Screen behind movie, seeing screen in front doesn't see - Moodah
- Jnani - Seeing movie here - No movie... knows movie nothing but screen, all in one chaintanyam

Chapter 18 - Verse 16 :

येन दृष्टं परं ब्रह्म सोऽहं ब्रह्मेति चिन्तयेत् ।

किं चिन्तयति निश्चिन्तो द्वितीयं यो न पश्यति ॥१६॥

yena dr̥ṣṭam param brahma so'ham brahmeti cintayet,

kim cintayati niścinto dvitīyam yo na paśyati. (16)

He, who sees the supreme Brahman, meditates upon 'I am Brahman'. He who has transcended all thoughts and when he sees 'no second', what should he meditate upon?

[Chapter 18 - Verse 16]

- Sthithaprajnya transcended 'Nididhyasanam' also, By Sravanam and Mananam put thought of freedom in Conscious mind.
- Thought only in conscious mind
- Once class over, Samsari surfaces
- During problem - Conscious mind attacked very weak
- Any problem conscious mind stunned
- Weakens will and confidence.

- In Subconscious mind, I am father / Samsari Starts
- 'Nididhyasanam' to make sure subconscious mind with thought - I am free
- Test : When problem comes...
- Do I think : I am ever free, problem created by Prarabda
- All have good / Bad Prarabda
- Prarabda is result of Action in Past Janma... Maha Jnani now.

In 'Nididhyasanam' not enough done :

- I am Atma, everything else - world family / Body / Mind is Anatma..
- Beyond comprehension and control - I am Uninvolved Atma...
- Remains in Binary format in all situations then...

'Nididhyasanam' not required for Sthira Pragya :

- One who has knowledge of Param Brahman through
- Sravanam / Mananam in conscious mind who is Pragnya Jnani, he should Practice ascertaining
- Aham Brahma Asmi to Push knowledge into Subconscious mind, otherwise problem in Vedanta
- He has to Practice 5 Capsules as Emergency exit
- One who has practiced 'Nididhyasanam' has converted, Pragnya into Sthira pragya, Jnanam into Jnana Nishta..... He is Atma / Brahma Nishta...

Vasana Ksheya and Mano Nasha :

- I am Ahamkara Samsari / Sadhaka - Vasana, should go away
- Manonasha = Mind incapable of producing Samsaric thoughts, Frequency, intension, response disturb decreased
- Nishchinta = Free from Viparita Bavana / Worries
- Doesn't see 2nd thing as reality, other than Brahman
- Valid knowledge - will not be disturbed by opposite experience.

Chapter 18 - Verse 17 :

दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ ।
उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम् ॥१७॥

*dr̥ṣṭo yenātmā-vikṣepo nirodhaṁ kurute tvasau,
udārastu na vikṣiptaḥ sādhyābhāvāt-karoti kim. (17)*

He who experiences distractions in himself indeed Must control himself. But the noble-minded great one is not distracted at all. Having nothing to accomplish, what should he do?
[Chapter 18 - Verse 17]

Saddharshanam - Jnana Nishta :

- Soham Vicharo - as long as body notion is strong, one has to practice Soham.
- I am not the body but that Atma I am
- Once I have no doubt that I am eternal conscious - All pervading consciousness, repeating Soham Redundant
- Evident fact - I am human being - No need to repeat
- Fire is hot - No 'Meditation' required, therefore Jnani is Meditationless.

Chapter 18 - Verse 17 :

दृष्टो येनात्मविक्षेपो निरोधं कुरुते त्वसौ ।
उदारस्तु न विक्षिप्तः साध्याभावात्करोति किम् ॥१७॥

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[Chapter 18 - Verse 17]

- Thought regulation = Nirodha in Yoga
- Chitta vritti Nirodha = Yoga

Vedanta :

- Mind can't go away from Atma because Atma is all Pervading

5 Capsules :

- I am not affected by Material Body / Material Mind / World
- Life Struggle or Play determined by remembrance not by Planets / Bhagawan
- Its shift in world View, initially only at conscious level
- In Subconscious level only, by 'Nididhyasanam' it can be achieved
- All emotional responses Governed by Subconscious Mind - Rather than conscious Mind.

- Ice-berg - 9/10 - inside water
- Vasana personality - 9/10 of mind = Subconscious
- Consciousness - Mind is only 1/10

Structure of Mind
1/10 - Conscious Mind
9/10 - Hidden Vasana
9/10 - Subconscious

- Emotional responses from Prarabda related situation
- Vasana Kshaya important to improve responses to life's problems / Situations
- I will not be any different than Samsari
- Crying and complaining and I attending classes and complaining (Superficial difference only)
- Prarabda Roasting in Jiva / Jagat / Ishvara - Format and reading Ashtavakra will be like square peg in a round hole

Chapter 18 - Verse 17 :

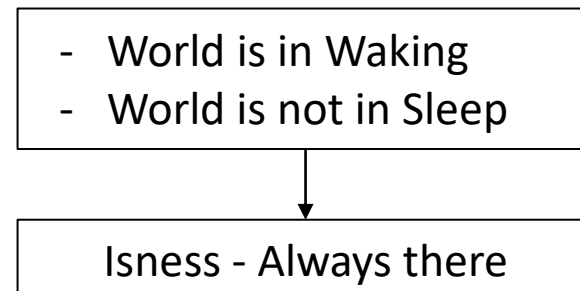
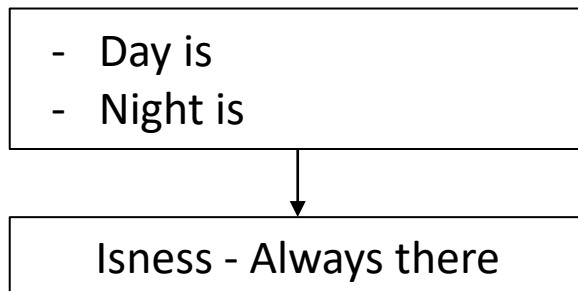
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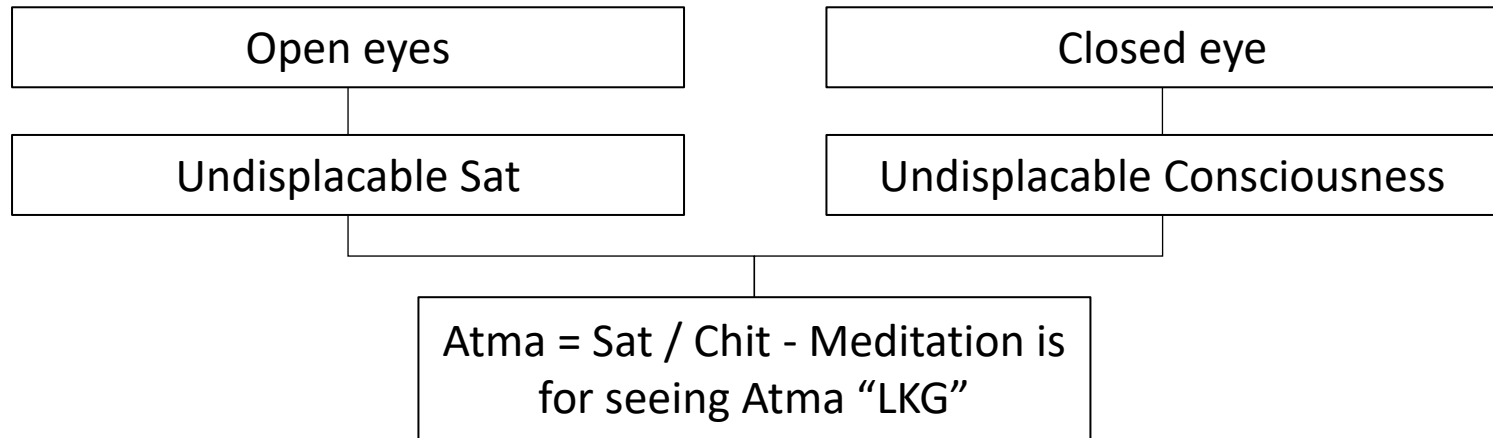
[Chapter 18 - Verse 17]

- People in Triangle talk about Vikshepa - Distraction about mind
- Therefore want to Practice, Yoga / Meditation to fix mind Upon one Atma.
- If Atma is one of objects, Mind can turn towards and Away.
- Mind cannot be turned away from Atma because its everywhere.
- Mind of Jnani not distracted
- Drk / Drishya - Viveka - Open eye / Closed eye Samadhi...
- World = Nama / Rupa - Pervaded by Existence
- In Shabda / Sparsha / Roopa / Rasa / Gandha - common factor is “Isness”
- Jnani’s mind never away from isness - Brahman
 - Brahman and Nama Rupa...
 - Brahman and Tree / Car / Mind
- Sat Rupena - He experiences Brahman everywhere
- You have Brahma Darshanam which is Indisplaceable
- If Pot is there - ‘Existence’ is there
- If pot is powder turned to - Pot is replaced by powder / 5 Elements



‘Existence’ is never displaced :

- Non-displacable ‘Existence’ is always experienced by Jnani
- Everywhere, why ‘Meditation’ to see Brahman?
- Suppose I close eye - In Sun thought / In Sunless thought....
- ‘There is Undisplacable Consciousness’
- In worry thought there is ‘Consciousness’
- Proof = I am conscious of worry / Happy thoughts, therefore Consciousness is there



Problem :

- I can't Avoid Atma - why should I struggle to perceive
- To see Atma in ‘Meditation’ is A Joke!
- He can't be distracted away from Sat / Chit
- Therefore he doesn't have to work for concentration
- He doesn't have goal of concentration or desire to see Brahman, because he is always looking at Brahman.

- No Goal of Chitta Vritti Nirodha
- Therefore No Sadhana is required

Meaningful in Binary format :

- In Triangle format - Jiva comes / Father comes, therefore Sadhana is there
- For Jiva there are endless duties - Atma - Eternally free - From duty, Satchit

Gita - Chapter 18 :

<p>सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्याः मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥</p>	<p>sarvadharmān parityajya māmēkaṃ śaraṇaṃ vraja ahaṃ tvā sarvapāpēbhyah mōkṣayaiṣyāmi mā śucaḥ 18 - 66 </p>
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Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

- Sarva Dharman Parityajya (Duty)
- Renunciation of duty means changing format

Chapter 18 - Verse 18 :

<p>धीरो लोकविपर्यस्तो वर्तमानोऽपि लोकवत् । न समाधिं न विक्षेपं न लेपं स्वस्य पश्यति ॥१८ ॥</p>	<p><i>dhīro loka-viparyasto vartamāno'pi lokavat, na samādhim na vikṣepaṃ na lepaṃ svasya paśyati. (18)</i></p>
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The wise man though living like an ordinary person is the reverse of the common man. He sees neither absorption, nor distraction nor involvement of himself.[Chapter 18 - Verse 18]

- Shift in Biography = Format change
- No External change in the it world, will remain the Same
- Change in 'Conscious' Mind through Sravanam and Mananam → 1/10
- Change in Subconscious mind through 'Nididhyasanam' → 9/10
- 'Nididhyasanam' alone requires life long Practice, 9/10 of Mind change inside - Deeper / Difficult
- Wise diagonally opposite in internal format

Triangle Format	Binary Format
<ul style="list-style-type: none"> - Jiva is a Slave - Eternally persecuted by Prarabda and No escape - Never free 	<ul style="list-style-type: none"> - Wise looks at self as Nitya Mukta in external world - Lives like others - Because of change in attitude looks at events of life, As no mental distraction - Doesn't have to go to some Place to get Peace of mind, because of Vikshepa, he doesn't see and No Necessity of Abhyasa.

Doesn't see himself affected by Any event - 4th Capsule :

- Events in Material Body / World cannot affect Atma
- ICU : Affects Material body / Jnani can't escape Asti / Jayate / Vardate...
- Practice meditation during general Cold, not during terminal Disease

Chapter 18 - Verse 19 :

भावाभावविहीनो यस्तृप्तो निर्वासनो बुधः ।
नैव किञ्चित् कृतं तेन लोकदृष्ट्या विकुर्वता ॥१९॥

*bhāvābhāva-vihīno yastṛpto nirvāsano budhaḥ,
naiva kiñcit kṛtaṁ tena loka-dṛṣṭyā vikurvata. (19)*

He, who transcends existence and non-existence, who is wise, contented, free from desires, does nothing, even if he be acting vigorously in the eyes of the world. [Chapter 18 - Verse 19]

- Human relations caused by Bava / Abava of things / People / Planets
- Presence / Absence actual, imaginary, creates Panic

Psychology :

- Rational / Irrational fears more Based on Bava / Abava - Only in Triangle format.
- Only in Relative world Jiva / Jagat / Ishvara - Birth / Death
 - Pairs of Opposite
 - Mana / Apana
 - Bava / Abava
- Fighting and fit, Both Bavas Jiva can't escape, will be influenced in Triangle format.

Binary Format :

- Only one Atma exists, nothing coming / Going.
- Atma ever is / Anatma never is

Gita - Chapter 2 :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarsībhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- Because Anatma is Nama / Rupa, it has no isness of its own.

It is Borrowed from Atma :

- Bava / Abava depends on Triangle or Binary format
- Jnani free from Existence / Non-existence
- Jnani free from Bava / Abava - Because -
- Atma ever is / Anatma never is, in 'Conscious' mind and Subconscious mind
- Therefore Nirvasana - Remove Triangle Format from Sub-conscious - Mind
- Has only Aham Brahmasmi Vasana in Subconscious mind - Also Accomplished through 'Nididhyasanam'

- Practice when everything is fine, can succeed to face all problems
- Iceberg of triangular format removed by Sravanam / Mananam / Nididhyasanam.
- Practical benefit - Mind is calm / Confident / Cheerful Reduced frequency, intension, response - Free from burden of activity / Inactivity...

Gita - Chapter 5 :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

- Material Body is interacting with Material world in Material world, but I Consciousness am not affected.

Gita - Chapter 5 :

प्रलपन्विसृजन्गृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- From his stand point, he is ever Akarta.

Chapter 18 - Verse 20 :

प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः ।
यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठतः सुखम् ॥२०॥

*pravṛttau vā nivṛttau vā naiva dhīrasya durgrahaḥ,
yadā yatkartum-āyāti tatkrtvā tiṣṭhataḥ sukham. (20)*

The wise one, who lives on happily, doing what comes to him to be done, does not feel trouble (uneasy) either in activity or in inactivity[Chapter 18 - Verse 20]

- If Jnani is total Truptaha / Contented with himself - No goals - No 'Nididhyasanam' to Practice, will his life be Directionless?
- What will determine / Govern his life style

Gita - Chapter 3 :

सदृशं चेष्टते स्वस्याः
प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि
निग्रहः किं करिष्यति ॥ ३-३३ ॥

**sadrśaṃ cēṣṭatē svasyāḥ
prakṛtērjñānavān api |
prakṛtiṃ yānti bhūtāni
nigrahaḥ kiṃ kariṣyati || 3-33 ||**

Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

- Because of Prarabda, has personality and Svabava

- Personality determines life style / Loka Sangraha
- Sun - Far - Away has impact on earth
- Jnani in Kailash has impact on earth
- Jnani not attached or withdrawn - not slave

- In old age - Mind rushes in 2 minutes - Body takes hours to reach gate...

- In activity or quietude, he is not obstinate
- Svabava determines preference, Ignorance leads to slavery
- Prefer - Coffee - Jnana has Svabava
- Prefers - Not slavery - Doesn't have any Need
- We are slaves - Have needs!
- Sense organs have their own preferences...

Loka Sangraha Depends on
Needs of society

Rituals

Jnana Khanda

Service, in Poor Areas

What comes to him as social requirement, that he will do :

- Remains comfortable - No Obstinance

Chapter 18 - Verse 20 :

प्रवृत्तौ वा निवृत्तौ वा नैव धीरस्य दुर्ग्रहः ।
यदा यत्कर्तुमायाति तत्कृत्वा तिष्ठतः सुखम् ॥२०॥

*pravṛttau vā nivṛttau vā naiva dhīrasya durgrahaḥ,
yadā yatkartum-āyāti tatkr̥tvā tiṣṭhataḥ sukham. (20)*

The wise one, who lives on happily, doing what comes to him to be done, does not feel trouble (uneasy) either in activity or in inactivity[Chapter 18 - Verse 20]

When I look Upon myself as Jiva :

- I am eternally presented by Prarabda forces which will affect me through Jagat.
- I will have to constantly Rush to Ishvara with one Prayer or other - Inevitable

1) In Binary :

- World view changes and I look Upon myself as Asanga / Akruta / Abokta Svarupaha
- Therefore free from Sanchita / Agami / Even Prarabda to confront, I am Nitya Mukta Atma.

2) I put Vesham of Body and Vesham of life Show :

- Mithya is of lower order of reality, Anatma is Vyavaharika Satyam.
- I Atma am Paramartika Satyam
- Only in Binary format, 2 Orders of reality is Appreciated
- If internal transformation has taken Place, what is his life Style?

Chapter 18 - Verse 21 :

निर्वासनो निरालम्बः स्वच्छन्दो मुक्तबन्धनः ।
क्षिप्तः संस्कारवातेन चेष्टते शुष्कपर्णवत् ॥२१॥

*nirvāsano nirālambaḥ svacchando mukta-bandhanaḥ,
kṣiptaḥ saṁskāra-vātena ceṣṭate śuṣka-parṇavat. (21)*

Blown by the wind of effects of the past actions (saàskāras), the desireless, independent, free and liberated person moves about like a dry leaf.[Chapter 18 - Verse 21]

Nirvasana :

- Got out of old Jiva Vasana.... Karta / Bokta / Jiva, struggling with Prarabda, anxious about future...
- Adhara for Drama of life = Atma...
- Free from Ahamkara Vasana Rahita...
- Jeeva Vasana Rahita / habitual thinking Pattern
- Samsara Vasana Rahita

• Brahman / Atma Vasana Yuktaha Practiced in 'Nididhyasanam' when Problems come I should shift from Triangle to Binary format.

- Vasana = Habitual thinking pattern I am suffering.

Niralambaha :

- One doesn't require any external support. As Ahamkara I am weakling

• Ahamkara is always finite and weakling

- Always affected by Prarabdam - Adrishtam, Hidden / Invisible...

- Boxing with Karma where one is Blind - Gets hit from all sides = Jivas life, constantly fighting with Prarabda...
- Ahamkara always Feeble, has self doubt and Anxiety...
- Wants support from relationship and Validation / Approval seeking / Support seeking from people... Always in self doubt...

Svachandaha :

- Independent / Self guided as Sadhana - Life required support from Dharma Shastra...
- By following dharma Shastra, Mind Saturated with Dharma - Becomes 2nd Nature because of Maturity.
- Immature have no self control / Regulation, require Traffic signal and Police / External Authority.
- Samsari - Immature, therefore Dharma Shastra and Scriptures required, to control with constant warning Punishment when required.
- I am not attached to one Body / Family, has Universal I... Values ingrained, naturally followed
- Jnani self regulated spontaneously - Dharmic
- Freedom comes to a Person who is Mature / Self regulated
- Jnani - Beyond Vidhi / Nisheda
 - Shastra never supervises his life!
- Therefore Svachandaha - Lives with self, will free Person, not licentious person.

Mukta Bandakaha :

- Free from Vidhi / Nishada self guided - Corollary
- Sacred thread = Voluntarily allowing myself by Vedantic injunction
- I am immature - Don't know right / wrong, therefore follow Shastram.
- I am under care of Shastra Vidhi / Nishada - Man of pure conscience.
- Prarabda life refined by sadhana life
- Samsaras will - Gods will - Acts in the world
- Like - Dry leaf fallen from tree
- Leaf position determined by tree
- After it falls, not determined by tree but wind direction. No personal agenda
- Its motion determined by wind

- Jnani has no personal agenda
- Directed by Prarabda wind
- Bhagawan uses him as his instrument

- Be a flute of Lord Krishna
- Human being - Nava Dhvaram / A door city.

सर्वकर्माणि मनसा
संन्यस्यास्ते सुखं वशी ।
नवद्वारे पुरे देही
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā
sannyasyastē sukhaṃ vaśī |
navadvārē purē dēhī
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act.
[Chapter 5 – Verse 13]

- Flute empty inside, without its own Ahamkara
- Ahamkara in hands of lord
- Beautiful Music comes out in Hands of lord

• All Jnanis - without Ahamkara

- Life / Biography - No Personal Agenda

- Surrendered to lord

- Music coming from Lords Mouth

Chapter 18 - Verse 22 (Very Good) :

असंसारस्य तु क्वापि न हर्षो न विषादता ।
स शीतलमना नित्यं विदेह इव राजते ॥२२॥

*asaṁsārasya tu kvāpi na harṣo na viṣādatā,
sa śītalamanā nityaṁ videha iva rājate. (22)*

Never is joy or sorrow, for one who has Transcended the worldly experiences. Tranquil in mind, he lives like one without a body. [Chapter 18 - Verse 22]

- Jnani thinks as Atma I, and Body / Mind belongs to world - Controlled by Lord
- Does not claim Body / Mind as his own
- No ownership / Controllershship on Body / Mind, because it belongs to Anatma which is controlled by God through Prarabda
- This is clear understanding of Jnani
- Driven by God's will... Body - Anatma goes through ups and downs
- Jnanis body not path of Roses

How he responds to Anatma Jagat?

- Not carried away by Body / Mind Ups and Down, therefore Samatvam
- Asamsari = Jnani not carried away by excitement, world experienced by Body / Mind
- When I hope to Keep happy moments Permanently with me, my Viveka is gone
- Enjoyment has led to delusion.

- I get attached to that and Pray it should be permanently with me
- Jnani will not allow Enjoyment to I become excitement - Attachment - Delusion

What is his attitude?

- Enjoy when things are there and know Anatma Prakirti has Beauty / Novelty / Variety / In Constant flow but has never stability.
- Jnani has Balanced enjoyment, Enjoyment covers discrimination.
- Therefore Na harshaha... Jnani not overexcited
- When situations unfavorable at Body / Mind complex - Not carried away - Knows - This will also Pass away.

Darkest Night followed by Dawn!

- Sheetal (Cool), Manaha Samatvam

Gita - Chapter 14 :

समदुःखसुखः स्वस्थः
समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः
तुल्यनिन्दात्मसंस्तुतिः ॥१४-२४॥

samaduḥkhasukhaḥ svasthaḥ
samalōṣṭāśmakāñcanaḥ |
tulyapriyāpriyō dhīrah
tulyanindātmasaṁstutiḥ || 14-24 ||

Alike in pleasure and pain; who dwells in the self; to whom a clod of earth, a precious stone and gold are Alikes; to whom the dear and the not-dear are the same; firm; the same in censure and self-praise...[Chapter 14 - Verse 24]

When is he in Samaha?

- Even in difficult situation - Although disidentified with Body / Mind, because he doesn't worry about death - Not overwhelmed
- Concern for Children goes away. God will take care.
- They have Prarabda to take care of me in old Age! Others undergo through My body's Prarabda, is form of Samsara.
- Prarabda creates situations because of existence of my Body, Gods will.

Chapter 18 - Verse 23 :

कुत्रापि न जिहासाऽस्ति नाशो वाऽपि न कुत्रचित् ।
आत्मारामस्य धीरस्य शीतलाच्छतरात्मनः ॥२३॥

*kuṭrāpi na jihāsā'sti nāśo vā'pi na kuṭracit,
ātmārāmasya dhīrasya śītalācchatarātmanah. (23)*

The wise, who delights in the Self, whose mind is serene and pure, has no desire to renounce anything whatsoever, nor does he feel any loss anywhere. [Chapter 18 - Verse 23]

- Jnani doesn't want to renounce anything.
- Renunciation is great Virtue, you can renounce only what you own.
- Renunciation valid when there is ownership
- Atma doesn't own, Asanga / Asparsha relationless
- Body / Mind - belongs to Samsashti Ishvara
- Body belongs to god who is total
- Body given to us for temporary use.

- He can claim back any time
- Atma can't own anything
- No validity of renunciation

Gita - Chapter 2 :

श्रीभगवानुवाच ।
 प्रजहाति यदा कामान्
 सर्वान्पार्थ मनोगतान् ।
 आत्मन्येवात्मना तुष्टः
 स्थितप्रज्ञस्तदोच्यते ॥ २-५५ ॥

śrībhagavānuvāca
 prajahāti yadā kāmān
 sarvān pārtha manōgatān ।
 ātmanyēvātmanā tuṣṭaḥ
 sthitaprajñastadōcyatē || 2-55 ||

The Blessed Lord said : When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.
 [Chapter 2 – Verse 55]

- Ha (Root) / Jihaba / To give up
- Jnani has no desire to renounce, only Ajnani renounces things

Idea of ownership because of ignorance :

- Therefore no renunciation
- Therefore Jnani Doesn't loose / Own anything
- Therefore he feels secure all the time
- If I have thing / People / Status (Concreate, Abstract) / Loosable insecurity, can't be avoided.

- Loosable - Can be lost
- Beggar not afraid of thief

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātmye'nirukte'nīlayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati

yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

Where will he get Happiness / Security / Peace?

- Remembers - Dheerasya - Vedanta Capsule No. 5
- Revels - Has Knowledge - Vedanta Capsule No. 2
- He has cool and Pure mind